

XII HISTORY

Themes in Indian History

Selected Themes in Kerala History

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Theme 1

BRICKS, BEADS AND BONES

THE HARAPPAN CIVILIZATION

The Indus valley civilization is also known as the Harappan Civilization. The first site of the Indus valley civilization was discovered at **Harappa**, West Punjab, Pakistan. The Harappan Civilization is dated between 2600 and 1900 BCE.

The three Phases

- Early Harappan (Before 2600 BCE)
- Mature Harappan (2600 BCE to 1900 BCE)
- Late Harappan (After 1900 BCE)

studied by archaeo-botanists (specialists in ancient plant remains)

- Grains found at Harappan sites include wheat, barley, lentil, chickpea & sesame.
- Millets are found from sites in Gujarat. Finds of rice are relatively rare
- Animal bones found at Harappan sites include those of cattle, sheep, goat, buffalo and pig. These are studied by archaeo-zoologists. Studies indicate that these animals were domesticated.
- Bones of wild animals such as boar, deer and gharial are also found. Bones of fish was also found

Agricultural technologies

The prevalence of agriculture is indicated by finds of grain. But it is more difficult to reconstruct actual agricultural practices.

Archaeological cultures prior to the Mature Harappan Culture

These cultures were associated with

- distinctive pottery,
- evidence of agriculture,
- pastoralism,
- some crafts and
- Small settlements

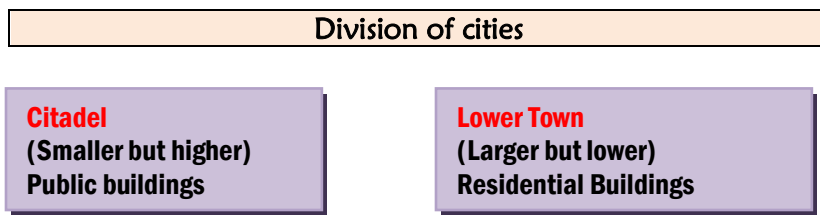
Subsistence Strategies

- The Harappans ate a wide range of plant and animal products. Archaeologists have discovered variety of food items from different Harappan sites. These are

- Archaeologists have found evidence of a ploughed field at **Kalibangan**.
- Representations on seals and terracotta sculptures indicate bull was known.
- Terracotta models of the plough have been found at sites in **Cholistan** and at **Banawali**. The evidence of plough lines, cut to each other suggest growing two crops in a time.
- Traces of canals have been found at the Harappan site of **Shortughai** in Afghanistan.
- Evidence of water reservoirs have been found in **Dholavira** for irrigation purpose.

Mohenjodaro: A Planned Urban Centre

The most unique feature of Mohenjodaro was the planned urban centre. The settlement is divided into two sections: Citadel and Lower Town.



On the Citadel, buildings were constructed on mud brick platforms. The Lower Town was walled and buildings were built on platforms. There were signs of planning like bricks, sun-dried or baked bricks were in a standardized ratio.

Drainage System

- One of the most distinctive features of Harappan cities was the carefully planned drainage system.
- Roads and streets were laid out along a "grid" pattern intersecting at right angles.
- Streets with drains were laid out first, and then houses built along them.
- Every house was connected to the street drains.

Domestic architecture

- The Lower Town was residential area. Most of the houses had a central courtyard with rooms on all sides.

- The courtyard was the centre of activities such as cooking and weaving.
- The Harappans were concerned about the privacy of their homes. The main entrance does not give a direct view of the interior or the courtyard. There were no windows in the walls along the ground level.
- Every house had its own bathroom. It was paved with bricks. Every house was connected to the street drains.
- Some houses had staircases to reach a second storey or the roof.
- Many houses had wells. These wells were in a room and could reach it from outside.

The Citadel

The Citadel had many structures which were used for special public purposes. These include the Warehouse and the Great Bath. The warehouse was a massive structure of which the lower brick portion remains, while the upper portions probably of wood decayed long ago.

The Great Bath

It was a large rectangular tank in a courtyard surrounded by a corridor on all sides. There were two flights of steps on the north and south leading into the tank. The floor of the tank was made watertight by setting bricks on edge and using mortar and gypsum. There were rooms on three sides. In one room was a large well. Water from the tank flowed into a huge drain. Scholars suggest that the tank was meant for some kind of a special ritual bath.

Social Differences

Archaeologists used certain strategies to track social and economic differences in Harappan society.

1. **Study of burials:** Harappan burials were generally laid in pits. Some graves consisted of hollowed out spaces lined with bricks. These variations in the burial pits suggest social differences. Some graves contain pottery and ornaments. Differences in ornaments also indicate socio-economic difference.
2. **Study of artefacts:** Archaeologists classify artifacts as **utilitarian** and **luxuries**.

Utilitarian artifacts were daily use objects made of ordinary materials like stone or clay. These include querns, pottery, needles, flesh rubbers (body scrubbers) etc. These are usually found distributed throughout the settlements.

Luxury items were made of rare, nonlocal materials and made with complicated technology. Pots made of faience were considered as luxuries. Rare objects made of valuable materials are usually concentrated in bigger settlements like Mohenjodaro and Harappa. Eg. Bottles of faience was used as perfume bottles. These are found in greater numbers in Mohenjodaro than they are in Kalibangan, which is a smaller settlement. Gold ornaments found at Harappan site, were recovered from hoards.

Finding out about craft Production

Chanhudaro was totally involved for craft production like bead making, shell cutting, seal making, weight making, and metal working.

1. Raw materials required for craft production

Variety of materials used to make beads is remarkable: stones like carnelian, jasper, crystal, quartz and steatite; copper bronze and gold, shell, faience and terracotta or burnt clay.

2. Process of making beads

Techniques for making beads differed according to the material. Steatite being soft material was easily worked. Some beads were made out of a paste made with steatite powder.

Beads were made of numerous shapes -disc shaped cylindrical, spherical, barrel-shaped and segmented.

Some beads were made of two or more stones. Some were made with gold caps or decorated by painting. Red colour of carnelian was obtained by firing the yellowish raw material and beads at various stages of production. Nodules were chipped into rough shapes and then they were finally flaked into the final form.

Grinding, polishing and drilling completed the process. Specialized drills have been found at Chanhudaro, Lothal and Dholavira.

3. Identifying centres of production

In order to identify centres of craft production, archaeologists usually look for the following:

- Raw material such as stone nodules, shells, copper ore;
- unfinished objects;
- rejects and waste materials

Strategies for procuring materials

Harappans procured materials for craft production in various ways.

1. They established settlements such as **Nageshwar and Balakot** in areas where shell was available. Other sites were **Shortughai, in Afghanistan**, the best source of lapis lazuli, a blue stone that was highly valued. From Lothal Bharuch, carnelian was procured, steatite from south Rajasthan and North Gujarat.
2. They might have sent expedition to areas such as **Khetri region** of Rajasthan for copper and South India for Gold

Contact with distant lands

- Archaeological finds are suggestive of a possible trade relation with West Asia.
- 1. Copper was probably brought from **Oman**. As chemical analyses of copper artifacts of Harappa and Oman contain trace of nickel of a common origin.
- 2. A distinctive Harappan jar, coated with layer of black clay found at Omani sites.
- 3. Mesopotamian text refer to copper coming from **Magan**- a name used for Oman
- 4. Harppan seals, wights, dices and beads at Mesopotamian sites.

- 5. Mesopotamian texts refer to a place **Meluhha**, possibly the Harappan region, where from they got products like carnelian, lapislazuli, copper, gold.
- 6. Mesopotamian texts also mention contact with region named **Dilmun**, probably the island of Bahrain.
- 7. Depicting of ships and boats or seals. 8. Communication with Oman, Bahrain or Mesopotamia was by sea.

Seals and sealings

- Harappan seals and sealings were used to facilitate long distance communication.
- Imagine a bag of goods being sent form one place to another. Its mouth was tied with a rope and on the knot was affixed some wet clay on which one or more seals were pressed, leaving an impression. If the bag reached with its sealing intact, it meant that it had not been tampered with.
- The sealing also conveyed the identity of the sender.

Script

- Harappan script is considered as an enigmatic script.
- It has signs or symbols.
- It has not been deciphered.
- It was written from right to left.
- The script is not alphabetical.
- The motif on the seals conveyed a meaning to those who could not read.
- Harappan seals usually have a line of writing.
- It conveyed the name and title of the owner.

Weights and measures

Exchanges were facilitated by a precise system of weights. The weights were cubical in shape. They were made of a stone called chert. The weights were in series, 1,2,4,8, and also in decimal multiples. There were both heavy and small weights. The smaller weights were used for weighing jewellery and beads. Metal scale-pans have also been used.

Ancient authority

- There are indications of complex decisions being taken and implemented in Harappan society.
- The uniformity of artifacts in pottery, seals, weights and bricks suggests that these activities were regulated by an authority.
- The Archaeological records provide no answer to the Harappa's central authority.
- A large building found at Mohenjodaro was labeled as a palace by archaeologists. But no spectacular finds were associated with it.
- A stone statue was labeled and continues to be known as the "priest-king".
- The ritual practices of the Harappan civilization are not well understood.
- Some archaeologists are of the opinion that Harappan society had no rulers, and that everybody enjoyed equal status.
- Others feel there was no single ruler but several. Mohenjodaro had a separate ruler, Harappa another, and so forth.
- Yet others argue that there was a single state.

- The last theory seems most plausible, as it is unlikely that entire communities could have collectively made and implemented such complex decisions

The End of the Civilization

The Harappan Civilization began to decline around 1800 BCE. Most of the mature Harappan sites had been abandoned. There was an expansion of population into new settlements in Gujarat, Haryana and western Uttar Pradesh. Disappearance of distinctive artefacts, writing, long distance trade, craft specialization, standardized weights. House construction techniques deteriorated. Large public structures were no longer produced. A rural way of life emerged.

Decline of Harappan culture Causes

- Climatic change
- Floods
- Deforestation
- Shifting/drying up of rivers
- Overuse of landscape
- Foreign invasion

Discovering the Harappan Civilization

Cunningham's confusion

Cunningham was the first Director General of the Archaeological Survey of India. He began archaeological excavations in the mid nineteenth century. His main interest was in the archaeology of the Early Historic and later periods.

Accounts used by Cunningham to locate the early settlements. He used the accounts left by Chinese Buddhist pilgrims. He also used inscriptions that he found in his excavations. He used the artifacts found in excavations.

A site like Harappa, which was not part of the itinerary of the Chinese pilgrims and was not known as Early Historic city. A Harappan seal was given to Cunningham by an Englishman. He tried to place seals within the time-frame with which he was familiar. He thought that Indian history began with the first cities in the Ganga valley. He did not realize how old Harappa artifacts were. He missed the significance of Harappa.

Seals were discovered at Harappa by archaeologist **Daya Ram Sahni** in the early decades of the twentieth century.

Another archaeologist, **Rakhal Das Banerji** also found similar seals at Mohenjodaro.

Based on these finds, In 1924, **John Marshall**, Director-General of the ASI, announced the discovery of a new civilization in the Indus valley to the world.

Difference between the Methods adopted by John Marshall and R.E.M Wheeler

Marshall

- Marshall tended to excavate along regular horizontal units, measured uniformly throughout the mound, ignoring the stratigraphy of the site.
- This meant that all the artifacts recovered from the same unit were grouped together.

- Due to this method valuable information about the context of these finds was irretrievably lost.

Wheeler

- **R.E.M Wheeler** who became the Director General of the ASI in 1944 rectified this problem.
- He recognized that it was necessary to follow the stratigraphy of the mound rather than dig mechanically along uniform horizontal lines.

Problems of piecing together the past

- Material evidences allow archaeologists to reconstruct the Harappan culture. Materials include pottery, tools, ornaments, household objects etc. Archaeologists classified their finds on the basis of Material and Function

Classification of artefacts

- a. Material: whether it was made of clays, stone, metal etc.
- b. Function : whether the object is a tool or an ornament or both or something meant for ritual use

The function of an artifact is determined by

- (1) The resemblance with present day things e.g. beads and pots.
- (2) In context in which it was found, eg.in a house
- (3) Sometimes take the help of indirect evidence, e.g.; traces of cotton at some Harappan sites could signify use of cloth was known.

Problems of interpretation

Archaeologists thought that certain objects had a religious significance. These included

- 1.Terracotta figurines of women (mother goddesses)
- 2.Stone statuary of men (priest –king)
- 3.Great bath and fire altars at Kalibangan and Lothal(Structures indicate the performance of religious rituals)
- 4. Plant motifs on seals indicate nature worship.
- 5.Animals depicted on seals suggest animal worship
- 6. In some seals, a figure shown seated cross-legged in a yogic posture, surrounded by animals is regarded as proto- Siva.
- 7.Conical stone objects have been classified as lingas

Theme 2

KINGS, FARMERS AND TOWNS

Some developments during the long span of 1500 years following the end of Harappan civilization

- Rigveda was composed along the Indus and its tributaries
- Agriculture settlements emerged in many parts of the subcontinent
- New modes of disposal of the dead like making Megaliths emerged
- Early states and new towns emerged

Prinsep and Piyadassi

- **James Prinsep** was an officer in the mint of the English East India Company during the 1830s.He deciphered Brahmi and Kharoshti scripts in the earliest inscriptions and coins. Most of them mentioned a king referred to as piyadassi-meaning “pleasant to behold”
- There were a few inscriptions which were referred to the king as Asoka. His discovery gave a new direction to investigations into early Indian political history.

The Early States

The sixth century BCE is often regarded as a major turning point in early Indian history. It is an era associated with early states, cities; the growing use of iron, the development of coinage etc.It also witnessed the growth of diverse systems of thought, including Buddhism and Jainism.

The Sixteen mahajanapadas

Early Buddhist and Jaina texts mention sixteen states known as mahajanapadas. Magadha,Vajji,Koshala, Kuru, Panchala,Gandhara and Avanti were the most important Mahanapadas.

- Mahajanapadas were ruled by kings or sanghas(ganas)
- Each mahajanapada had a fortified capital city
- Dharmasutras laid down norms for rulers.
- Some Mahajanapadas maintained armies and bureaucracies

First amongst the sixteen: Magadha

Between the 6th & 4th centuries BCE, Magadha became the most powerful Mahajanapada.

Factors that helped Magadha

- Agriculture was productive
- Iron mines were accessible and provided resources for tools and weapons
- Elephants for the army was available
- Ganga and its tributaries provided a means of cheap and convenient communication
- Ambitious kings like Bimbisara, Ajatasattu and Mahapadma nanda
- Capital Rajagriha was well fortified and located amongst hills
- Pataliputra commanded routes of communication along the Ganga

An Early Empire

The growth of Magadha culminated in the emergence of the Mauryan Empire. **Chandragupta Maurya** founded the Mauryan Empire (321CE). He extended control as far north east as Afghanistan and Baluchistan. Asoka was the most famous ruler of early India. He conquered Kalinga.

Sources to reconstruct the history of the Mauryan Empire

- Account of Megasthenes
- Arthashastra of Kautilya or Chanakya
- Buddhist, Jaina and Puranic literature
- Sanskrit literary works
- Inscriptions of Asoka

Asokan Inscription and Dhamma

- Asoka inscribed his messages on rocks and pillars.
- He used the inscriptions to proclaim his policy of dhamma
- Dhamma principles included
- Respect towards elders
- Generosity towards Brahmanas
- Treating slaves and servants kindly
- Respect religions and traditions

Mauryan Administration

There were five major political centres in the empire. The capital of the Mauryan Empire was **Pataliputra**. Others were provincial centres of Taxila, Ujjaini, Suvarnagiri and Tosali.

It is likely that administrative control was strongest in areas around the capital and the provincial centres. These centres were carefully chosen. Taxila and Ujjayini were situated on important long distance trade routes. Suvarnagiri was important for tapping the gold mines of Karnataka. Communication along both land riverine routes was vital for the existence of the empire.

Sub committees and activities

Megasthenes has mentioned that there were one committee and six subcommittees.

The six sub committees and their areas of activities are,

1. The first committee looked after the navy
2. The second managed transport
3. The third was responsible for foot soldiers
4. The fourth committee was for horses
5. The fifth was for chariots
6. The sixth was responsible for elephants

Special officers called **dhamma mahamatras** were appointed to propagate Dhammaa

New notions of Kingship

By the second century BCE, new chiefdoms and kingdoms emerged in several parts of the sub continent. The new kingdoms that emerged in the Deccan and further south including the chiefdoms of the Cholas, Cheras and Pandyas in Tamilakam proved to be stable and prosperous. Many chiefs and kings, including the Satavhanas and the Shakas derived revenues from long distance trade.

Divine kings

One way of claiming higher status was to identify with a variety of deities. The Kushan rulers built huge statues. The Kushans considered themselves godlike. Many Kushan rulers adopted the title of **Devaputra**, or 'son of god'. Some rulers like Guptas depended on samantas. But powerful samantas could become kings.

Histories of the Gupta rulers have been reconstructed from literature, coins and inscriptions including prashastis, composed in praise of kings by poets. **The prayaga prashasti** (The Allahabad pillar inscription) composed by **Harisena**, the court poet of Samudragupta is a good example of prashasti.

Popular perceptions of kings

- Inscriptions do not provide all the answers. In fact, ordinary people rarely left accounts of their thoughts and experiences.
- Historians have tried to solve this problem by examining stories contained in anthologies such as the Jatakas and the Panchatantra.

- Many of these stories probably originated as popular oral tales that were later committed to writing.
- The Jatakas were written in Pali around middle of the first millennium CE
- The Jataka story called Gandatindu Jataka indicates the strained relationship between kings and subjects.
- Kings demanded high taxes and peasants opposed to this.

Strategies for increasing agricultural production

- Shift to plough agriculture which spread in fertile alluvial river valleys such as those of the Ganga and the Kaveri from the 6th century BCE
- The iron - tipped ploughshare was used to turn the alluvial soil in areas which had heavy rainfall
- Introduction of paddy transplantation in Ganga valley
- Improved irrigation facilities.

Differences in rural society

- Use of technologies led to an increase in agriculture. There was a growing of differentiation amongst people engaged in agriculture. Sangam texts mentions different categories of people living in the villages-land owners (vellalar), ploughmen (uzhavar) and slaves (adimai)
- **Gahapati**: owner, master or head of a household.

Land grants and new rural elites

- During early centuries of the CE, Land grants were made by kings were recorded in inscriptions. The records are generally about grants to religious

institutions or to Brahmanas. Inscriptions were on stone, copperplates in Sanskrit or in local language.

- **Prabhavati Gupta** was the daughter of Chandragupta II. She was married in to the ruling family of Vakatakas. According to Sanskrit legal texts, women were not supposed to have independent access to land. Inscriptions indicate that she had access to land. She was a queen and her situation was exceptional provisions of legal texts were not uniformly implemented.
- The inscriptions give an idea about rural populations- Brahmanas and peasants.
- Land grants provide some insight into the relationship between cultivators and the state.

Towns and Trade

- By the sixth century BCE, urban centres emerged in several parts of the subcontinent. Many of these were capitals of mahajanapadas. Major towns were located along routes of communication some such as Pataliputra were on riverine routes. Some were near the coast, from where sea routes began. Many cities like Mathura were centres of commercial, cultural and political activity.

Urban populations

- By the second century BCE, we find short votive inscriptions in a number of cities. Votive inscriptions record gifts made to religious institutions. These mention the name of donor, his/her occupation. They tell us about people who lived in towns: washing folk,

weavers, scribes, carpenters, potters, goldsmiths, blacksmiths, officials, religious teachers, merchants and kings.

- Sometimes, guilds or Shrenis, organizations of craft producers and merchants are also mentioned as well. These guilds procured raw materials, regulated production, and marketed the finished product.

Trade in the subcontinent and beyond

- From the 6th century BCE, land and river routes crisscrossed the subcontinent and extended in various directions. Rulers often attempted to control the routes, possibly by offering protection for a price. Those who traversed these routes included Peddlers and merchants. Peddlars travelled on foot while merchants travelled with caravans of bullock carts and pack-animals. There were Seafarers whose travels were risky but highly profitable. Merchants designated as masattuvan (in Tamil) and setthis and sathavahas (in prakrit) were enormously rich.
- A wide range of goods were carried from one place to another. Goods include salt, grain, cloth, metal ores and finished products, stone, timber, medicinal plants, pepper etc. Spices especially pepper, were in high demand in the Roman Empire. All these were transported across the Arabian Sea to the Mediterranean.

Coins and kings

- Exchanges were facilitated by the introduction of coinage.
- **Punch marked coins** made of silver and copper were among the earliest to be minted and used.
- The first coins to bear the names and images of rulers were issued by the **Indo-Greeks**.
- The first gold coins were issued by the **Kushanas**.
- The widespread use of gold coins indicates the enormous value of the transactions that were taking place. Hoards of Roman coins have been found from south India. This indicates that trade was extended beyond political boundaries.
- Coins were also issued by tribal republics such as that of the **Yaudheyas** of Punjab and Haryana.
- Some of the most spectacular gold coins were issued by the Gupta rulers. Roman coins were remarkable for their purity.

Back to Basics

How are inscriptions Deciphered?

James Princep deciphered Asokan Brahmi in 1838. The script used in the northwest; coins of Indo-Greeks contain the names of kings written in Greek and Kharoshthi scripts. The European scholars compared the letters in both scripts - Eg. the symbol for "a" could be found in both scripts for writing names such as Appollodotus

Historical evidence from inscriptions

Name of Asoka is not mentioned in the inscription. Instead used **devanampiya** (beloved of the gods) and **piyadasa** (pleasant to behold). Name Asoka is mentioned in some inscriptions. Epigraphists examined the content, style, language and paleography of inscriptions and concluded that they were issued by the same ruler.

Limitations of Inscriptional Evidence

1. Technical Limitation- letters are faintly engraved- reconstruction are uncertain-
2. Inscriptions may be damaged or letter missing- not easy to be sure about the exact meaning of the words-
3. Some inscription's script remains undeciphered to date- Many inscriptions were destroyed- At present we have only a fraction of it.
4. Not everything – politically or economically significant was recorded in inscriptions - routine agricultural practices, joys and sorrows of daily life were not mentioned in the inscriptions.
5. 4. Content of inscriptions almost projects the perspective of the person (s) who commissioned them - we must critically analyze the inscriptions to arrive at better understanding of the past.

Theme 3

KINSHIP, CASTE AND CLASS

The changes in political and economic life between c. 600 BCE and 600 CE influenced early Indian societies. Historians often use textual traditions to reconstruct social history.

The Mahabharata

The Mahabharata is a colossal epic running over 100,000 verses. The Mahabharata depicts a wide range of social categories and situations. It was composed over a period of about 1000 years (c.500 BCE onwards). The central story is about two sets of warring cousins. The text contains norms of behavior for various social groups.

The Critical Edition of the Mahabharata

The critical edition of the Mahabharata was prepared under the leadership of Indian Sanskritist **V.S Sukthankar**. This ambitious project was started in 1919. A team of Sanskrit scholars initiated the task of preparing a critical edition of the Mahabharata.

The team collected Sanskrit manuscripts of the text, written in a variety of scripts. They compared the verses from each manuscript. Finally; they selected the verses that appeared common to most versions. They published these verses in several volumes in 13,000 pages.

There were several common elements in the Sanskrit versions of the story. Enormous regional variations were also found.

These variations were documented in footnotes and appendices to the main text. The variations of Mahabharata reflect the complex processes that shaped social histories – through dialogues between dominant traditions and resilient local ideas and practices. These dialogues are characterized by moments of conflict as well as consensus.

Kinship and Marriage

Finding out about families

All the families are not identical. They vary in terms of number of members, relation with each other, and the kinds of activities they share. People belonging to the same family share food and other resources, live, work and perform rituals. Families are generally parts of larger network of people defined as relatives or kinfolk. Familial ties are based on blood and regarded as 'natural'.

In some societies cousins are regarded as relatives and in other societies they are not. For early societies, historians can retrieve information about elite class families easily.

It is very difficult to reconstruct the familial relationship of ordinary people. Historians also investigate and analyse attitudes towards family and kinship. These are important as they give insight into people's thinking.

The ideal of patriliney

Under patriliney system sons have claims to their father's wealth when the latter died. In case the king did not have a son he was succeeded by one of his brothers. Sometimes other

kinsmen claimed the throne. It was a very exceptional case, that women exercised power (Prabhavati Gupta)

- **Patriliney** means tracing descent from father to son, grandson and so on
- **Matriliny** is the term used when descent is traced through the mother

Rules of marriage

Women had no claims to the resources of the household. Exogamy (marrying outside) was considered desirable. Kanyadana or the gift of a daughter in marriage was an important religious duty of the father. Dharma sutras recognized eight forms of marriage. Out of these, four forms of marriage were considered as good. The remaining marriages were condemned because they do not accept Brahmanical notions.

Types of Marriages

Endogamy	Marriage within a unit- this could be a kin group, caste, or a group living in the same locality
Exogamy	Marriage outside the unit
Polygyny	Practice of a man having several wives
Polyandry	Practice of a woman having several husbands

Dharma sutras & Dharmashastras

With the emergence of new towns social life became more complex. People from near and far met to buy and sell their products and share ideas in the urban milieu. This might have led to the questioning of earlier beliefs and practices. To meet this challenge the Dharmasutras and Dharmashastras were compiled.

The Brahmanas laid down codes of social behaviour in great detail. These were meant to be followed by Brahmanas in particular and society in general. From c.500 BCE, these norms were compiled in Sanskrit texts known as the Dharma sutras and Dharmashastras. The most important of such works, the Manusmriti, was compiled between c.200 BCE and 200 CE.

The gotra of women

The Brahmanas classified the people into gotra in about 1000 BCE. Each gotra is named after a Vedic seer. All those who belonged to same gotra were considered as descendants.

Two rules about gotra

- 1. Women were expected to take up the gotra of her husband upon marriage and gave up father's gotra.
- 2. Members of the same gotra could not marry

Some Satavahana rulers were polygynous. The names of the women married to the Satavahana rulers indicates that many of them had names derived from their father's gotras such as Gotama and Vasistha. They retained these names instead of

adopting names derived from their husband's gotra. Some of the women married to Satavahana rulers belonged to the same gotra.

This ran counter to the ideal of exogamy recommended in the Brahmanical texts. It exemplified an alternative practice. Endogamy was prevalent among several communities in south India. Such marriages amongst kinfolk ensured a close-knit community.

Importance of mothers

- Satavahana rulers were identified through metonymics (mothers were given importance). But their accession to the throne was generally patrilineal. Their Inscriptions mention the name of their mothers. For e.g., Gautamiputra Satakarni, son of Gautami

Handling Texts

Historians and the Mahabharata

Historians consider several elements when they analyze texts.

- 1. Language of the text-whether it was ordinary people's language or the language of the priests and elites
- 2. Kind of text-whether it was a mantra or story.
- 3. Author's perspective in writing the text
- 4. The audience to whom it was written
- 5. Date of the composition or compilation of the text.
- 6. The place of composition.

We have been considering the Sanskrit language Mahabharata. The Sanskrit used in the Mahabharata is simpler than that of the

Vedas or of the prashastis. So it was probably better to be understood.

The text presented is classified into two sections: One that contains stories, designated as the 'narrative'. Other section, containing prescriptions about social norms, known as 'didactic'. This section includes stories and narratives containing social messages

The original story was composed by chariot-bards known as sutas. They accompanied the Kshatriya warriors to the battlefield and composed poems celebrating their victories and other achievements. These compositions were circulated orally.

By c.fifth century BCE; the Brahmanas began committing this to writing. This was the time of the Kuru and Panchala kingdoms. Another phase is c.200BCE and 200BCE when worship of Vishnu was growing and Krishna was being identified with Vishnu.

Between c.200 and 400CE didactic sections resembling the Manusmriti were added. All these additions made the text, which started with less than 10,000 verses to 100,000 verses. This work is traditionally attributed to sage Veda Vyasa.

A Dynamic Text

The growth of the Mahabharata did not stop with the Sanskrit version. Over the centuries, versions of the epic were written in a variety of languages. Those people who wrote versions of the epic added stories originated or circulated in their localities. The central story of the epic was often retold in many ways. Episodes were depicted in sculpture and painting. They also provided themes for a wide range of performing arts-plays, dance and other kinds of narrations.

Theme 4

THINKERS, BELIEFS AND BUILDINGS

The Background

Sacrifices and Debates

1. Mid-first millennium BCE is often regarded as a turning point in world history.
2. It saw the emergence of thinkers such as **Zarathustra** in Iran, **Kong Zi** in China, **Socrates**, **Plato** and **Aristotle** in Greece, **Mahavira** and **Gautama Buddha** in India
3. They tried to understand the mysteries of existence and relationship between the humans and cosmic order.
4. This was also the time when new kingdoms and cities were developing and social and economic life was changing in a variety of ways in Ganga valley.
5. These thinkers of India attempted to understand these developments as well.

The Sacrificial Tradition

The early Vedic traditions, religious beliefs and practices were known from the Rigveda. The Rig Veda was compiled between c.1500 and 1000 BCE and consists of hymns in praise of a variety of deities, especially Agni, Indra and Soma. These hymns were chanted when the sacrifices were performed and people prayed for cattle, sons, good health, long life and other things.

At first, Sacrifices were performed collectively. Later (c.1000BCE-500 BCE onwards) some were performed by the

heads of households for well being of the domestic unit. More elaborate sacrifices, such as the rajasuya and asvamedha were performed by chiefs and kings who depended on Brahmana priests to conduct the rituals.

New questions

Many ideas found in the Upanishads show that people were curious about the meaning of life, the possibilities of life after death and rebirth. These issues were hotly debated. Thinkers were concerned with understanding and expressing the nature of the ultimate reality. People outside the Vedic tradition began speculating on the significance of the sacrificial tradition.

Debates and discussions

- Buddhist texts mention as many as 64 sects or schools of thought. Discussions and debates were took place between the teachers and these schools of thought.
- Debates took place in the **Kutagarashala**- literally means hut with a pointed roof or in groves where travelling mendicants halted. Teachers tried to convince one another and laypersons about the validity of their philosophy.
- Mahavira and Buddha questioned the authority of the Vedas. They emphasized on individual agency. They suggested men and women could strive to attain liberation from trials and tribulations of worldly existence. This differed from the Brahmanical position as they believed that individual's existence was determined by his or her birth in specific caste or gender.

The message of Mahavira

The philosophy of the Jainas already existed before the birth of Mahavira in the sixth century BCE. **Vardhamana Mahavira** was preceded by 23 thirthankaras. The thirthankaras are teachers who guide men and women across the river of existence. The main teachings of Mahavira are:

- The entire world is animated: even stones, rocks and water have life.
- No-injury to living beings, especially to humans, animals, plants and insects.
- The cycle of birth and rebirth is shaped through karma.
- Asceticism and penance are required to free oneself from the cycle of karma.
- This can be attained only by renouncing the world; therefore, monastic existence is a necessary condition of salvation.

Jaina monks and nuns must take five vows.

3. To abstain from killing
4. To abstain from stealing
5. To abstain from lying
6. To observe celibacy
7. To abstain from possessing property.

The spread of Jainism

Jainism spread to many parts of India. Jaina scholars produced a wealth of literature in a variety of languages such as Prakrit, Sanskrit and Tamil. Manuscripts of these texts were carefully preserved in libraries attached to temples. Many stone

sculptures connected with the Jain traditions have been recovered from several sites.

The Buddha and the Quest for enlightenment

Buddha was one of the most influential teachers of his time. His message spread across the subcontinent and beyond—through central Asia to China, Korea and Japan, and through Sri Lanka, across the seas to Myanmar, Thailand and Indonesia.

According to Buddhist traditions, Siddhartha, as the Buddha was named at birth, was the son of a chief of the Sakya clan. He had a sheltered upbringing within the palace detached from the harsh realities of life. He was deeply anguished when he saw an old man, a sick man and a corpse. It was at the moment that he realized that decay of human body was inevitable. He also saw a mendicant who had come to terms with old age and disease and death and found peace. He decided that he too would adopt the same path. He then left the palace in search of truth.

He explored many paths including bodily mortification. He abandoned the extreme path. He meditated for several days and finally attained enlightenment. After this he came to be known as Buddha or the enlightened one. For the rest of his life he taught dhamma or the path of righteous living.

Main teachings of Buddhism

The Buddha's teachings have been reconstructed from stories, found mainly in the **Sutta Pitaka**. Some stories describe his miraculous powers and others suggest that Buddha tried to convince people through reasons and persuasion rather through displays of supernatural power.

- The world is transient (anicca) and constantly changing.

- It is also soulless (anatta) as there is nothing permanent or eternal in it.
- Within this transient world, sorrow (dukkha) is intrinsic to human existence.
- It is by following the middle path between severe penance and self-indulgence that human beings can rise above these worldly troubles.
- In the early forms of Buddhism whether or not God existed was irrelevant.
- Buddha regarded the social world as a creation of humans rather than divine origin. So he advised kings and gahapatis to be humane and ethical.
- The Buddha emphasized individual agency and righteous action as the means to escape from the cycle of rebirth and attains self realization and nirvana.
- Buddhism emphasizes the extinguishing of the ego and desires and thus ends the suffering of those who renounced the world.
- Buddha's last words to his followers were: "Be lamps unto yourselves as all of you must work out your own liberation."

Followers of the Buddha

As the number of disciples of the Buddha increased, he founded a sangha. The sangha was an organization of monks who too became teachers of dhamma. These monks lead a simple life possessing only the essential requisites for survival, such as a bowl to receive food once a day from the laity. As they lived on alms, they were known as bhikkus. Initially, only men were allowed into the sangha, but later women also came to be

admitted. The Buddha's foster mother, **Mahaprajapati Gotami** was the first woman to be included as bhikkuni.

The Buddha's followers came from many social groups. They included kings, wealthy men and gahapatis, and also humbler folk; workers, slaves and crafts people. Once within the sangha, all were regarded as equal, having shed their earlier social identities on becoming bhikkus and bhikkunis. The Buddhist sangha functioned on the lines of ganas and sanghas where consensus was arrived at based on discussions. If discussions failed to bring about harmony then decisions were taken by a vote on that subject.

Spread of Buddhism

Buddhism grew rapidly both during the lifetime of the Buddha and after his death. People were dissatisfied with the prevailing religions and were confused by the social changes that were occurring. Buddhism emphasized on the importance of conduct and values rather than claims of superiority based on birth. The emphasis was laid on metta (fellow feeling) and karuna (compassion) especially for those who were young and weaker than oneself. These were ideas that drew men and women to Buddhism.

Stupas

Certain places were regarded as sacred by the people in the early times. Sites with special trees or unique rocks, or sites of awe inspiring natural beauty with small shrine attached to them were known as Chaityas. Buddhist literature mentions several chaityas. It also describes places connected with the life of Buddha. These places are,

- **Lumbini** - where he was born

- **Bodh Gaya** -where he attained enlightenment ,
- **Saranath** -where he gave his first sermon and
- **Kushinagara** - Where he attained nibbana

These four places were considered as sacred.

Why were stupas built?

Mounds where relics of the Buddha such as his bodily remains or objects used by him were buried were known as stupas. According to a Buddhist text known as Asokavadana, Asoka distributed portions of the Buddha's relics to every important town and ordered the construction of stupas over them. The stupas at Barhut, Sanchi and Saranath were built by the second century BCE.

How were stupas built?

Inscriptions found on the railings and pillars of the stupas give idea about the donations given by the kings, guilds, bhikkus, bhikkunis and ordinary men and women for building and decorating these monuments.

Structure of Stupa

- Stupa is a Sanskrit word meaning a heap. The structure of stupa originated as a simple circular mound of earth called anda. Gradually, it developed into a more complex structure.
- Above the anda was the harmika, a balcony like structure that represented the abode of the gods. Arising from the harmika was the mast called the yashti surrounded by a chhatra or an umbrella.
- Around the mound was a railing, separating the sacred space from the secular world.

The early Stupas at Sanchi and Burhat were plain except for the stone railings which resembled a bamboo or wooden fence and the gateways. Later, the mound of the stupas came to be elaborately carved with niches and sculptures as at Amravati and Shah-jhi-Dheri in Peshawar

The fate of Amravati

The Mahachaitya at Amravati is now just an insignificant little mound, totally denuded of its former glory. The following factors were responsible for the present fate of Amravati.

- In 1796, a local raja stumbled upon the ruins of the stupas at Amravati using its stone to build a temple.
- In 1854, **Walter Elliot**, the commissioner of Guntur (Andhra Pradesh), visited Amravati and collected several sculpture panels and took them away to Madras.
- Colonel Colin Mackenzie also visited the site but his reports were not published.
- By the 1850s, some of the slabs from Amravati had begun to be taken to different places: to the Asiatic Society of Bengal at Calcutta, to the India Office in Madras and some even to London. Many of these sculptures were seen adorning the garden of British administrators.

View of H.H. Cole, on the preservation of ancient monuments

He wrote: "It seems to me a suicidal and indefensible policy to allow the country to be looted of original works of ancient art." He believed that museums should have plaster-cast facsimiles of sculpture. The originals should remain where they had been found. Unfortunately, Cole did not succeed in convincing the authorities about Amravati, although his plea

for in situ (in the original place) preservation was adopted in the case of Sanchi.

The role of the Begums of Bhopal in preserving the stupa at Sanchi

Among the best preserved monuments of the time is the stupa at Sanchi. In the 19th century, Europeans, first the French and later the English were interested to take away the eastern gateway of the stupa to Paris and London museums.

Shajehan Begum of Bhopal took a wise decision to make plaster cast copies to please Europeans. This resulted in the original remain at the state. The rulers of Bhopal, Shajehan Begum and her successor Sultan Jehan Begum, provided money for the preservation of the ancient site. Museum was built; publication of the volumes by John Marshall was funded.

The Sanchi stupa as the most important Buddhist centre has helped in the understanding of early Buddhism. Today it stands testimony to the successful restoration of a key archaeological site by the Archaeological Survey of India.

Sculpture Stories in Stone

The sculptures at Sanchi are scrolls of stories which depict scenes from Jatakas. There were stories of Vessantara Jataka where the prince gives up everything to the Brahmana and goes to live in forest with his wife and children.

Symbols of worship

The early sculpture does not have the image of Buddha. Instead it uses symbols like an empty seat represents meditation of the

Buddha and stupa represented the mahaparinibbana. There was the use of wheel which stood for the first sermon delivered by Buddha at Saranath. As it is obvious, such sculptures cannot be understood literally. For example; the image of a tree does not stand simply for a tree, but symbolizes an event in the life of the Buddha.

Some other sculptures at Sanchi were not directly inspired by Buddhist ideas. These include beautiful women known as shalabhanjika swinging from the edge of the gateway, holding on to a tree. According to popular belief, the mere touching of the tree by her would make the tree to flower and bear fruit.

Many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.

Many animals were also carved to create lively scenes to attract viewers. For example elephant was carved which signified strength and wisdom. Another figure found at Sanchi stupa is that of Maya the mother of Buddha or popular goddess Gajalakshmi. The motif of a serpent was found at Sanchi. James Fergusson, a modern art historian considered Sanchi as the centre of tree and serpent worship.

The development of Mahayana Buddhism

By the first century CE, there were changes in Buddhist ideas and practices. The idea of Buddha as a saviour emerged. It was believed that he is the one who could ensure salvation. Simultaneously, the concept of the Bodhisatta also developed. Bodhisattas were perceived as deeply compassionate beings that could help others to attain nibbana. The worship of the

images of the Buddha and Bodhisattas became an important part of this tradition. This new way of thinking was called Mahayana-literally; the “**greater vehicle**”. The followers of Mahayana Buddhism described the older tradition as Hinayana or the “**lesser vehicle**”.

Growth of Puranic Hinduism

There were two important traditions that developed within puranic Hinduism.

1. **Vaishnavism** is a form of Hinduism within which Vishnu was worshipped as the principal deity. In the case of Vaishnavism; cults were developed around the various avatars or incarnations of Lord Vishnu. According to Vaishnavism there are ten avatars of Vishnu. Avatars were forms that the deity was believed to have assumed in order to save the world whenever the world was threatened by evil forces. Different avatars were popular in different parts of the country.

2. **Shaivism** is a tradition within which Shiva was regarded as the chief god. Shiva was symbolized by the linga, although he was occasionally represented in the form of human figure too. Some of these deities were represented in sculptures. All such representations depicted a complex set of ideas about the deities.

To understand the meaning of these sculptures historians have to be familiar with the Puranas. Puranas contained stories about gods and goddesses. They were written in simple Sanskrit and were meant to be read aloud to everybody.

Puranas evolved through interaction amongst people-priests, merchants, and ordinary men and women who travelled from

place to place sharing ideas and beliefs. For example, Vasudeva-Krishna was an important deity in the Mathura region. Over centuries, his worship spread to other parts of the country as well.

Growth of temple architecture

When the stupas at sites such as Sanchi were taking their present form, at the same time the first temples to house images of gods and goddesses were also being built. The early temple was a small square room, called the garbhagriha, with a single doorway for the worshipper to enter and offer worship to the image. Gradually, a tall structure, known as sikhara, was built over the central shrine. Temple walls were often decorated with sculpture. Assembly halls, huge walls, gateways and arrangements for supplying water made the later temples far more elaborate.

One of the unique features of early temples was that some of these were hollowed out of huge rocks, as artificial caves. An amazing example of the carving out of an entire temple from a cave is that of Kailasnatha temple at Ellora (Maharashtra).

Problems faced by the European scholars while studying the sculptures.

Firstly, the Europeans scholars were not familiar with the local traditions and beliefs. They were horrified by the images of half human and half animals. They considered the Indian sculptures inferior to that of European sculptures from Greece with which they were familiar. This was because they compared the Indian

sculpture to the images of Greece with which they were familiar.

Secondly, the art historians used textual traditions to understand the meaning of sculptures. While this is a better strategy than comparing the images found in India with that of Greece but it was not always easy to use. For example, to identify the sculpture along a huge rock in Mahabalipuram, art historians have to search through the Puranas.

Theme 5

BHAKTI-SUFI TRADITIONS

During the period between eighth to eighteenth centuries, a large number of gods and goddesses in sculpture as well as in texts appeared. This indicated the continued and extended worship of the major deities such as Vishnu, Shiva and the goddesses, visualized in a variety of forms.

The integration of cults

Historians who have tried to understand these developments suggest that there were at least two processes at work.

One was a process of disseminating Brahmanical ideas. This was exemplified by the composition, compilation and preservation of Puranic texts in simple Sanskrit verse. They were meant to be accessible to women and Shudras who were excluded from Vedic learning.

There was a second process at work that of the Brahmanas accepting and reworking the beliefs and practices these and

other social categories. Through an example we can say that a local deity, whose image was and continues to be made of wood by local tribal specialists, was recognized as a form of Vishnu. These local deities were often incorporated within the puranic frame work by providing them with an identity as a wife of the principal male deities- sometimes they were equated with Lakshmi, the wife of Vishnu.

Tantric worship

The forms of worship often associated with goddess were classified as Tantric. Tantric worship was wide spread in the subcontinent. It was open to women and men. Those who followed Tantric rejected the caste and class within the ritual context. Many of these ideas influenced Shaivism and the Buddhism.

Early Traditions of Bhakti

The historians of religion classified Bhakti traditions into two broad categories: saguna (with attributes) and nirguna (without attributes).

- **Saguna** included traditions that focused on the worship of specific deities such as Shiva, Vishnu and his avatars (incarnations) and forms of the goddess or Devi.
- **Nirguna bhakti** on the other hand was worship of an abstract form of god.

The Alvars and Nayanars of Tamil Nadu

During the sixth century, some of the Bhakti movements were led by the Alvars and the Nayanars. The literal meaning of the

Alvars is those who are immersed in devotion to Vishnu. The meaning of the word Nayanars is those who were devotees of Shiva. They travelled from place to place singing hymns in Tamil in praise of their gods. During their travels the Alvars and Nayanars identified certain shrines as abodes of their chosen deities. Later big temples were built at those places and developed as pilgrimage centres.

Attitude towards caste

According to some historians, the Alvars and the Nayanars started a movement of protest against the caste system and the Brahmanas and attempted to reform the system. The devotees came from the different social backgrounds such as artisans, cultivators and even from the caste that were considered “untouchable”

Compositions of the Alvars and Nayanars

The compositions of the Alvars and the Nayanars are considered to be as important as the Vedas. For, instance, one of the anthologies of compositions of the Alvars, the **Nalayira Divyaprabandham** was described as the Tamil Veda and the text was significant like the Vedas that were used by the Brahmanas.

Women devotees

One of the striking features of these traditions was the presence of women. For example; there was a saint-poet called **Andal**, a woman Alvar. Her compositions were sung and sung even today. Another woman, **Karaikkal Ammaiyar**, a devotee of Shiva adopted the path of extreme asceticism to attain her goal.

Her compositions were preserved within the Nayanar tradition. These women renounced their social obligations, but did not become nuns. Their presence was a challenge to patriarchal norms. The saint –poets the Alvars and the Nayanars were opposed to Buddhism and Jainism.

Relation with the state

Patronage of Chola rulers

- The Chola rulers supported the bhakti traditions and built temples for Shiva and Vishnu. Some of the magnificent temples for Shiva such as temples in Chidambaram, Thanjavur and Gangaikondacholpuram were constructed under their patronage.
- The Chola rulers built temples often to claim divine support and proclaim their own power and status.
- They adorned temples with stone and metal sculpture to represent the visions of the popular saints.
- The Chola kings introduced the singing of Tamil Shaiva hymns under royal patronage, taking the initiative to collect and organize them into a text (**Tevaram**).
- According to Inscriptional evidence, the Chola king Parantaka I had constructed the metal images of Appar, Sambandar and Sundarar in a Shiva temple.
- These were carried in procession during the festivals of these saints.

The Virashaiva Tradition in Karnataka

During the twelfth century, the Virashaiva movement was started by a Brahmana named **Basavanna** (1106-68) He was a Jaina and a minister in the court of a Chalukya king. His followers were known as Virashaivas (heroes of Shiva) or Lingayats (wearers of the linga).

They worship Shiva in the form of linga. They wear a small linga in a silver case over the left shoulder. **Jangama** or wandering monks are revered.

Lingayats believe that after death, the devotee will be united with Shiva and will not return to this world. Therefore, they do not practice funerary rites such as cremation as prescribed in the Dharmashastras. Instead, they ceremonially bury their dead body.

The Lingayats challenged the idea of caste and the “pollution” attributed to some groups by Brahmanas. They also questioned the theory of rebirth. The Lingayats also encouraged certain practices disapproved in the Dharmashastras such as post puberty marriage and the remarriage of widows. These won them followers among those who were marginalized within the Brahmanical social order.

Our knowledge about the Virashaiva tradition is came from **vachanas** (literally, sayings) composed in kannada.

Religious ferment in North India (Religious condition of north India)

In north India this was a period when several Rajput states emerged. Brahmanas occupied important place by performing rituals. There was no attempt to question their position directly.

At the same time there were other religious leaders who were out of the orthodox Brahmanical systems, and were gaining ground. These included the Naths, Jogis and Siddhas.

Many of these religious leaders questioned the authority of the Vedas. However, they were unable to win the support of the ruling elites.

Turkish conquest culminated in the establishment of the Delhi Sultanate. The power of many Rajput rulers was thus undermined and also of the Brahmanas who were associated with those kingdoms.

The coming of Turks and the Islamic tradition

Muhammed bin qasim conquered Sind in 711 AD. Sind became a part of the caliph's domain. During the thirteenth century the Turks and Afghans established the Delhi Sultanate. Sultanates were also formed in the Deccan and other parts of the subcontinent. Islam was recognized as the religion of several areas. This continued with the establishment of the Mughal Empire.

Muslim rulers were to be guided by the Ulema, which were expected to ensure that they ruled according to the Sahri'a. The Zimmi means “protected. The Jews and Christians lived under Muslim rule and paid a tax called jizya and received protection. In India this status was extended to Hindus as well. In general, rulers often adopted a flexible policy towards their subjects.

The popular practice of Islam

The five pillars of faith in Islam

- Those who adopted Islam follow five “pillars” of faith.
- 1. There is one God, Allah, and Prophet Muhammad is his messenger (shahada)
- 2. Offering prayers five times a day (namaz/salat)
- 3. Giving alms (zakat)
- 4. Fasting during the month of Ramzan (sawam)
- 5. Performing the pilgrimage to mecca (hajj)

The universal features of Islam declined due to the sectarian practices (Sunni, Shi') and the influence of local customary practices. For example, Arab Muslim traders who settled

Malabar Coast adopted Malayalam language and matrilineal system. The best example of the blending of a universal faith and local traditions is mosques.

The Growth of Sufism

Sufis were a group of religious minded people in Islam. The sufis turned to asceticism and mysticism in protest against the growing materialism of the Caliphate. They were critical of the dogmatic definitions and scholastic methods of interpreting the Quran and Sunna (traditions of the prophet) adopted by theologians. They laid emphasis on seeking salvation through intense devotion and love for God. They sought an interpretation of the Quran on the basis of their personal experience.

Khanqahs and silsilas

By the eleventh century Sufism evolved into a well developed movement with a body of literature on Quranic studies and Sufi practices. The sufis began to organize communities around the hospice or Khanqah controlled by a teaching master known as shaikh, pir or murshid. He enrolled disciples and appointed a successor. He established rules for spiritual conduct and interaction between inmates as well as between laypersons and the master.

The word **Silsila** literally means a chain, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammed. Sufi silsilas began to appear in different parts of the Islamic world around the twelfth century.

Dargah is a Persian term. Its meaning is tomb-shrine. When the sheikh died, his tomb shrine became the centre of devotion for his followers. This encouraged the practice of pilgrimage or

ziyarat to his grave, particularly on his death anniversary. It was believed that, after death the soul of sheikh get united with the soul of Allah. People sought their blessings to attain material and spiritual benefits. Thus evolved the cult of the sheikh revered as wali.

Some mystics took to radical interpretation of sufi ideals. Many scorned the khanqah and took to mendicancy and observed celibacy. They ignore rituals and observed extreme forms of asceticism. They were known by different names-Qalandars, Madaris, Malangs, Haidaris etc. Because of the deliberate defiance of the sharia they were often referred to as be-sharia, in contrast to the ba-sharia sufis who complied with it.

Ba-sharia and Be-sharia sufis

Ba sharia were those Sufis who adhere with the Shariat and Be-sharia Sufis were those who ignored shariat

The Chishtis in the Subcontinent Life in the Chishti khanqah

The khanqah was the centre of social life. It comprised several small rooms and a big hall where inmates and visitors lived and prayed. The Shaikh lived in a small room on the roof of the hall where he met visitors in the morning and evening. There was an open kitchen (langar). From morning till evening people from all walks of life, came to seek the blessings from the Shaikh in various matters. Other visitors included poets such as Amir Hasan Sijzi and Amir Khusru and the court historian Ziyauddin Barani and all of them wrote about the Shaikh.

The practices that were adopted by the Chishtis in their khanqah

- Bowing before the Shaikh
- Offering water to visitors

- Shaving the heads of initiates
- Yogic exercises

Shaikh Nizamuddin appointed his disciple to set up hospices in various parts of the sub continent. In this way they came in touch with the people which led to the popularization of chishti practices, teachings and also the fame of Shaikh

Chishti devotionism: Ziyarat and qawwali

Pilgrimage called Ziyarat tombs of Sufi saints is prevalent all over the Muslim world. This practice is an occasion for seeking the Sufi's spiritual grace (barakat). For more than seven centuries people from different walks of life expressed their devotion at the dargahs of the five great Chishti saints. The use of music and dance including mystical chants performed by specially trained musicians or qawwals to evoke divine ecstasy is also part of ziyarat. The Sufis remember God either by reciting the zikr (the Divine Names) or evoking His presence through sama or performance of mystical music known as qawwali.

The most popular dargah is that of Khwaja Muinuddin, popularly known as "**Gharib Nawaz**" (comforter of the poor). The dargah became so popular because of the following reasons.

- The austerity and piety of the Shaikh, greatness of his spiritual successors and the patronage of royal visitors.
- Location of Ajmer was another factor for its popularity. As it was located on the trade route connecting Delhi and Gujarat, it attracted number of travelers.
- Muhammad bin Tughlaq was the first Sultan to visit the dargah. Akbar, the Mughal emperor visited dargah at Ajmer fourteen times in his life and these visits were aimed at seeking blessings for new conquests, fulfilling his vows and to get sons. Many of his wishes were soon fulfilled and thus as an offering: He gave generous

gifts on each visit. He offered a huge cauldron to facilitate cooking for pilgrims. He even got a mosque constructed within the dargah.

Languages and communication

The Chishtis composed their poems in several languages. The Chishtis used Hindavi or Persian language. Sufis such as Baba Farid composed poetry in local language. Some Sufis composed long poems or masnavis to express ideas of divine love using human love as an allegory. Sufi poetry was composed in the Dakhani language around the Bijapur and Karnataka region. Women while performing household chores like grinding grain and spinning sang these poems.

Other poems were in the form of **lurinama (lullabies)** or **wedding songs (shadinama)**. The Sufis of this region were inspired by the **kannada vachanas** of the Lingayats and the Marathi **abhangs of the saints** of Pandharpur.

Sufis and the state.

The Sufis accepted unsolicited grants and donations from the political elites. The sultans set up charitable trusts (auqaf) as endowments for hospices and granted tax-free land (inam). The chishtis accepted donations in cash and kind and used for their immediate requirements such as food, clothes, living quarters and ritual necessities such as sama. The moral high status of the Sufis attracted people from all walks of life.

The kings wished to secure their support. Kings simply did not need to show their association with Sufis and also required legitimating for them. When the Turks set up the Delhi Sultanate, Sufis resisted the insistence of the ulama on imposing shari'a as state law because they anticipated opposition from

their subjects. The sultans also came to depend on the sufis to interpret the Sahri'a. It was believed that Auliya could intercede with god to improve the material and spiritual conditions of the people. As a result, kings got the shrines of the Sufis near built near their tombs. There were instance of conflict between the Sultans and the sufis.To assert their authority both expected certain rituals performed like kissing of the feet etc.

New devotional paths: Dialogue and Dissent in North India

Many poet saints engaged in explicit and implicit dialogue with these new social situations, ideas and institutions.

Kabir

During the fourteenth and fifteenth centuries, Kabir was one of the most outstanding examples of a poet-saint. Verses ascribed to Kabir have been compiled in three distinct traditions.

- The **Kabir Bijak** is preserved by the Kabirpanth (the path or sect of Kabir) in Varanasi and in Uttar Pradesh.
- The **Kabir Granthavali** is associated with the Dadupanth in Rajasthan and many of his compositions are found in the **Adi Granth Sahib**. All these compilations were made after the death of Kabir.

Kabir's poems have survived in several languages and dialects and sometimes with special language of nirguna poets (the sant bhasha) and others known as **ulatbansi**(upside-down sayings) Kabir tried to describe the Ultimate Reality including Islam.

According to him the Ultimate Reality was Allah, Khuda, Hazrat and Pir. He also used certain Vedic terms such as Brahman and Atman. He also used some yogic traditional terms such as shabda(sound) or shunya(emptiness).

Some poems of Kabir expressed conflicting and diverse ideas. Some poems attacked Hindu polytheism and idol worship and

others use sufi concept of zikr and ishq(love) to express the Hindu practice of nam-simaran(remembrance of God's name).

Debates about whether Kabir was a Hindu or a Muslim by birth are well reflected in hagiographies. Hagiographies suggest that he was born a Hindu, but brought up by a poor Muslim community of weavers. They also suggest that he was initiated into bhakti by a guru, Ramananda. The poems of Kabir used words guru and satguru but do not the name of any specific guru. Historians pointed out that it is very difficult to establish that Ramananda and Kabir were contemporaries.

Baba Guru Nanak

Baba Guru Nanak was born in a village called Nankana Sahib near Ravi in Punjab in 1469.He trained to be an accountant and studied Persian. He was married at a young age but he spent most of his time among sufis and bhaktas.He also travelled widely.

His teachings are well reflected in his hymns. These hymns suggest that he advocated a form of nirguna bhakti.He rejected sacrifices, ritual baths, image worship and the scriptures of Hindus and Muslims.

According to him, the Absolute or 'rab' had no gender or form. He proposed a simple way to connect to the Divine by remembering the Divine Name. He expressed his ideas through hymns called "**shabad**" in Punjabi, the language of the region and sang with different ragas.

He organized his followers into a community. He set up rules for congregational worship (sangat). He appointed one of his disciples, **Angad**, to succeed him as the preceptor (guru).

Guru Nanak did not want to establish a new religion. After his death, his followers consolidated their own practices to form a distinct community. The fifth guru, **Guru Arjun** compiled Guru Nanak's hymns along with those of his four successors and other religious poets like Baba Farid, Ravidas and Kabir in the *Adi Granth Sahib*. These hymns called "**gurbani**" are composed in various languages.

The tenth **Guru, Guru Gobind Singh**, included the compositions of the ninth guru; Guru Tegh Bahadur. This scripture was called the **Guru Grantha Sahib**. Guru Gobind Singh also laid the foundation of the **Khalsa Panth** (army of the pure). He also defined its five symbols: Uncut hair, a dagger, a pair of shorts, a comb and a steel bangle. It was under the leadership of Guru Gobind Singh that the community became a socio-religious and military force.

Mirabai

Mirabai is the best known woman poet within the bhakti tradition. She was a Rajput princess from Merta in Marwar. She was married to a prince of the Sisodia clan of Mewar against her wishes. She defied her husband and not submit to the traditional role of wife and mother. She recognized Krishna, the avatar of Vishnu as her lover. Her in-laws tried to poison her, but she escaped and lived as wandering singer composing songs with intense expressions of emotion. Her most famous preceptor was Raidas; a leather worker. It shows her defiance of the norms of caste society. She had donned the white robes of a widow or the saffron robe of the renouncer. Although she did not attract a sect or group of followers, she has been recognized as a source of inspiration for centuries. We get information about her from the bhajans attributed to her.

Theme 6.

AN IMPERIAL CAPITAL VIJAYANAGARA

Vijayanagara or "city of victory" was the name of both a city and Empire. The Empire was founded in the 14th century by **Harihara and Bukka** in **1336**. The Empire stretched from the river Krishna in the north to the extreme south of the peninsula.

Hampi is another name for Vijayanagara Empire. The name Hampi is derived from the local mother goddess, Pampadevi. The local people remember Vijayanagara Empire as Hampi. The remains of Vijayanagara Empire have been found at the modern Hampi in Karnataka.

The discovery of Hampi

The ruins at Hampi were brought to light in 1800 by an engineer and antiquarian named **Colonel Colin Mackenzie**.

In 1815, he was appointed as the first Surveyor General of India and remained in the post till his death in 1821. In order to understand India's past to make governance of the colony easier he surveyed many historic sites. He thought that regional customs and traditions will benefit the English East India Company in its administration.

As an employee of the English East India Company, he prepared the first survey map of the site. He conducted his studies first based on the memories of priests of the Virupaksha temple and the shrine of Pampadevi. Subsequently, from 1856, photographs began to record the monuments which enabled scholars to study them. As early as 1836, epigraphists began collecting several dozen inscriptions found at this and other

temples at Hampi. The information thus collected was corroborated with the accounts of foreign travellers and other literary works.

Founding of the Empire

Two brothers, **Harihara and Bukka**, founded the Vijayanagara Empire in **1336**. Guru Vidyaranya inspired them to establish the empire. The empire included different people who spoke different languages and followed different religious traditions. The rulers with whom the Vijayanagara kings competed

On the northern frontier, the Vijayanagara kings competed with contemporary rulers such as the Sultans of the Deccan and the Gajapati rulers of Orissa for control of the fertile river valleys and the resources that were brought by overseas trade. Karnataka Samrajyam was the name used by the contemporaries to describe Vijayanagara Empire.

Kings and traders

Cavalry was very important part of warfare during this period. The import of horses from Arabia and central Asia was important for the kings. This trade was initially controlled by Arab merchants. Local merchants who were involved in the horse trade were known as kudirai chettis or horse merchants. From 1498 other actors such as Portuguese arrived on the scene.

Markets in the Vijayanagara Empire were known for its spices, textiles and other precious stones. Trade was a status symbol for cities in the empire and boasted of a wealthy population that was in need of high value exotic goods such as precious stones and jewellery.

The revenue that came from the trade was used for the development of the state.

Vijayanagara under the rule of Krishnadeva Raya

The first dynasty of the Vijayanagara Empire was the Sangama dynasty founded by Harihara and Bukka. They ruled the empire till 1485. They were replaced by the Saluvas, the military commanders who remained in power till 1503. The saluva dynasty was replaced by the Tuluva dynasty. Krishnadeva Raya belonged to the Tuluva dynasty.

Krishnadeva Raya's rule was characterized by full expansion and consolidation. He brought under his control the land between the Tungabhadra and Krishna rivers called the Raichur doab in the year 1512. He defeated Pratap Rudra of Gajapati dynasty, the ruler of Orissa in 1514 and the sultan of Bijapur in 1520.

His rule is credited with building of fine temples and attractive gopurams to many important south Indian temples. For example, the gopuram of the Brihaddishwara temple at Tanjavur. He also founded the suburban township near Vijayanagara called **Nagalapuram** named after his mother.

The battle at Rakshasi-Tangadi or the battle of Talikota

After the death of Krishnadeva Raya in 1529, his successors faced problems created by rebellious nayakas or military chiefs. By 1542 the control of the empire came under another ruling lineage, the Aravidu, which continued till the end of the 17 th century.

The military ambitions of the rulers of Vijayanagara and the Deccan sultans resulted in an alliance of the sultanates against Vijayanagara. In 1565, the battle of Talikota started and the

army was led by Rama Raya, the chief minister of Vijayanagara. The army of Vijayanagara defeated by the combined armies of Bijapur, Ahmadnagar and Golkonda. The victorious armies sacked the city of Vijayanagara. The city was abandoned within a few years.

Relationship between the Sultans and the Rayas

The relationship between the sultans and the Rayas was not always hostile in spite of religious differences. For example Krishnadevaraya supported some claimants to power in the sultanates and took pride in the title “establisher of the Yavana kingdom”. Similarly, the sultan of Bijapur intervened in an attempt to resolve the succession dispute in Vijayanagara following the death of Krishnadeva Raya.

The Vijayanagara kings were keen to ensure the stability of sultanates and vice-versa. But due to the adventurous policy of Rama Raya and his attempt to play off one sultan against another, the sultan came together and defeated him decisively.

The amara-nayaka system

In the Vijayanagara Empire, the nayakas were military chiefs who exercised power and controlled forts and had armed supporters.

The amara-nayaka system was a major political innovation of the Vijayanagara Empire. Most probably many features of this system were derived from the Iqta system of Delhi Sultanate.

The amara-nayakas were military commanders. They were given territories to govern by the raya. Their duty was to collect taxes and other dues from peasants, craftsmen and traders in the area.

They kept part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants. Some of the revenue was also used for the maintenance of temples and irrigation works.

They sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty. Kings asserted their control over them by transferring them from one place to another.

In course of time, they established independent kingdoms. This was one of the causes of weakening and declining of the Vijayanagara Empire.

The capital and its Environs

Vijayanagara, was characterized by a distinctive physical layout and building style.

Water resources

Vijayanagara was located in the natural basin formed by the river Tungabhadra which flows in the north-easterly direction. Large granite hills formed a girdle around the city. A number of streams flow down to the river from the granite hills. Embankments were built along these streams to create reservoirs of different sizes. Since Vijayanagara was one of the most arid zones of the peninsula, elaborate arrangements were made to store rainwater to be used in the city.

- **Kamalapuram tank** is the most important tank built in the early years of the 15th century.
- The **Hiriya canal** was one of the most prominent waterworks. This canal was built by kings of the Sangama dynasty.

Fortification and roads

Abdul Razzak was an ambassador sent by the ruler of Persia to Calicut in the 15th century. He was greatly impressed by the fortifications and mentioned seven lines of the forts.

The forts were encircled not only the city but also its agricultural hinterland and forests. The outermost wall linked the hills surrounding the city. The masonry construction was slightly tapered. No mortar or cementing agent was employed anywhere in the construction. The stone blocks were wedge shaped, which held them in place. The inner portion of the walls was of earth packed with rubble. Square or rectangular bastions projected outer wards.

The most important feature of the Vijayanagara fortification was its incorporation of the agricultural tracts, because the rulers were well prepared to face the sieges and its consequences. During the medieval period, the major objective of the sieges was to starve the defenders into submission. These sieges could continue for months and sometimes even years. Rulers were ready to face it with proper arrangements by building large granaries within fortified areas.

A second line of fortification went around the inner core of the urban complex. A third line surrounded the royal centre, within which each set of major buildings was surrounded by its own high walls. The fort was entered through well-guarded gates leading to the major roads. Gateways were with defined architectural features. The arch on the gateway leading into the fortified settlement as well as the dome over the gate is regarded as typical features of the architecture introduced by the Turkish Sultans.

The Royal Centre

The royal centre was located in the south-western part of the settlement. It included 60 temples. The patronage of temples was important for rulers, because they were trying to establish their authority through association with the divinities housed in the shrines. About thirty buildings have been identified as palaces. The difference between temples and secular buildings was that temples were constructed entirely of masonry whereas materials used in the secular buildings were perishable.

The “king’s palace” is the largest of the enclosures but was not used as royal residence. It has two platforms:

1. The “audience hall”
2. The mahanavami dibba

The audience hall is a high platform with slots for wooden pillars at close and regular intervals. It had a staircase going up to the second floor, which rested on these pillars.

The mahanavami dibba

The mahanavami dibba is a massive platform raising from a base of about 11,000sq ft. to a height of 40 ft. There is evidence that it supported a wooden structure. The base of the platform is covered with relief carvings.

The mahanavami festival was celebrated with great enthusiasm in Vijayanagar Empire. Literally, mahanavami means the great ninth day. Mahanavami is a ten day Hindu festival (during September and October) known variously as Dussehra (northern India), Durga Puja (in Bengal) and Navaratri or Mahanavami (in Peninsular India).

The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion. The ceremonies performed on the occasion included worship of the image, worship of the state horse and the sacrifice of buffaloes and other animals. Dances, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion. These ceremonies were imbued with deep symbolic meanings.

On the last day of the festival the king inspected his army and the armies of the nayakas in a grand ceremony in an open field. On this occasion the nayakas brought rich gifts for the king as well as the stipulated tribute.

Other buildings in the royal centre

One of the beautiful buildings in the royal centre is the **Lotus Mahal**. According to Mackenzie; it may have been a council chamber, a place where the king met his advisers. One of the most spectacular buildings found in the royal centre is the **Hazara Rama temple**. This was probably meant to be used only by the king and his family.

The sacred centre

The hills of northern region sheltered the monkey kingdom of Vali and Sugriva mentioned in the Ramayana. Other traditions suggest that Pampadevi, the local mother goddess, did penance in these hills in order to marry **Virupaksha**, the guardian deity of the kingdom, also recognized as a form of Shiva.

The Vijayanagara kings encouraged temple building as it conveyed a divine association between the deity and the king. The Vijayanagara kings claimed to rule on behalf of the god

Virupaksha. All royal orders were signed “Shri Virupaksha”, usually in the Kannada script. Rulers also indicated their close links with the gods by using the title “Hindu Suratrana”. This was a sanskritisation of the Arabic term Sultan, meaning king, so literally meant Hindu Sultan.

The Vijayanagara kings made grants to temples. Temples developed as centres of social and cultural activities. The king’s visits to the temples were important occasions and he was accompanied by nayakas.

Gopurams and mandapas

During this period, certain new features were evident in the temple architecture. These included structures of enormous size that must have been built to mark the imperial authority. One of the best examples is rayas gopurams or royal gateways that often dwarfed the towers on the central shrines. These gopurams signaled the presence of the temple from a great distance. These towering gateways also reminded about the power of the king who could command the resources techniques and skills that was required to construct them.

Another distinctive feature of the temple architecture was mandapas or pavilion and long, pillared corridors that often ran around the shrines within the temple complex. One of the best examples is the Virupaksha temple. The Virupaksha temple was built over centuries. Inscriptions suggest that this shrine date to the ninth-tenth centuries. On the occasion of his coronation, Krishnadeva Raya built the elaborate hall in front of the main shrine. The hall was adorned with delicately carved pillars. Eastern gopuram was also built by him.

The halls in the temple were used for a variety of purposes. In some spaces, images of gods were placed to witness special

programmes of music, dance, drama, etc. Others were used to celebrate the marriages of the deities, and yet, others were meant for the deities to swing in. On such occasions, small images other than those kept in the central shrine were used.

In the Vitthala temple, the principal deity was Vitthala, a form of Vishnu generally worshipped in Maharashtra. This temple has several halls and a unique shrine designed as a chariot. A characteristic feature of the temple complex is the chariot streets that extended from the temple gopuram in a straight line. These streets were paved with stone slabs and lined with pillared pavilions where merchants set up their shops, buildings in other places. They convey ideas which the builders or their patrons wished to project.

Theme 7

KINGS AND CHRONICLES

The Mughal Kings commissioned court historians to write accounts of their achievements. These accounts recorded the events of the emperor's time. Modern historians who write history in English have termed those accounts as chronicles; because the accounts give information in chronological order. Chronicles are an indispensable source for any scholar wishing to write a history of the Mughals.

A brief political history of the Mughals

The term Mughal is derived from mongol. But the Mughal Kings did not call themselves as the Mughals. They called themselves as Timurids, the descendants of the Turkish ruler Timur. During the 16th century, Europeans used the term 'Mughal' to describe the branch of the family of Timur.

Zahiruddin Babur was the founder of the Mughal Empire. He was expelled from his homeland (Fargana) by Uzbeks. He first established himself at Kabul and then in 1526 moved further into the Indian subcontinent in search of territories and resources to satisfy the needs of his clan.

Babur was succeeded by Humayun as the Mughal ruler in 1530. But Sher Shah Suri, an Afghan leader drove him to exile. Humayun took refuge in the court of the Safavid ruler of Iran. In 1555 Humayun defeated Sher Shah and regained his empire.

Akbar is considered to be a great ruler of the Mughals. He expanded his empire and made it as the largest, strongest and the richest kingdom at the time of his rule. He was able to expand his empire up to the Hindukush Mountains and prevented the Uzbeks and Safavids.

Successors of Akbar

Jahangir (1605-27), Shahjahan (1628-58) and Aurangzeb (1658-1707)

The Production of Chronicles

The Chronicles written during the Mughal period are an important source to study the Mughal Empire. They were written, to convey a vision of enlightened kingdom. The authors of the chronicles were court historians in the Mughal Empire. Histories written by them focused on events centred on the ruler, his family, the court and nobles, wars and administrative system. The titles of the chronicles such as **Akbar Nama, Shahjahan Nama, and Alamgir Nama** indicate that the history of the empire and the court was synonymous with that of the emperor.

Language used for writing Chronicles (Importance of Persian language in Mughal India)

The Mughals were chaghtai Turks by origin and Turkish was their mother tongue. The first ruler Babur wrote poetry and his memoirs BaburNama in Turkish language.

Persian developed as a leading language at the time of the Mughal rule in India. It was Akbar who consciously developed Persian as a leading language in the Mughal court. Mughal official histories such as AkbarNama were written in Persian. Other chronicles such as Babur's memoirs were translated from the Turkish into Persian Babur Nama.

The court historians of the Mughals translated Sanskrit texts such as Ramayana and Mahabharata into Persian. The Mahabharata was translated as the Razmnama (Book of Wars).

Persian was spoken by the king, the elite and people at the royal court. Persian language influenced other Indian languages such as Rajasthani, Marathi and Tamil. It became indianised by observing idiom and vocabulary from the Indian languages.

The making of manuscripts

Books written in Mughal India were manuscripts that were hand written. The work of manuscript production was carried out by the imperial **Kitabhana** that could be translated as library but it was scriptorium that is, it was a place where emperor's collection of manuscript was kept and new manuscripts were produced.

The creation of manuscripts involved many tasks.

- Papermakers prepared folios of the manuscripts
- Scribes or calligraphers copied the text
- Gilders illuminated the pages.

- Painters illustrated scenes from the text
- Book binders gathered the individual folios and set them within ornamental covers.

The finished manuscript was considered as a precious object with intellectual work and beauty.

Use of Calligraphy

Art of handwriting is called calligraphy. Manuscripts of the Mughal were handwritten. It was considered a skill of great importance. It was practiced with different styles. Akbar's favourite handwritten style was the nastaliq which was a fluid style with long horizontal strokes. It was written using a piece of trimmed reed which had a tip of five to 10 mm called qalam. The reed was dipped in carbon ink (siyahi). The nib of the qalam was split in the middle to facilitate the flow of ink.

The use of painted images in Mughal Chronicles

Painters were involved in the production of manuscripts. Chronicles that narrates the events of the Mughal Emperor had images, alongside the written text, that described events in visual form. The scribe left blank spaces wherever images were required and paintings were drawn separately by artists and inserted in proper place. Paintings enhanced the beauty of manuscripts and communicated ideas about kingdom and the power of kings.

The historian Abul Fazl described paintings as "magical art". The paintings made the inanimate objects look as if they possessed life.

The production of paintings portraying the emperor, his court and the people who were part of it, was a source of tension between rulers and representatives of the Muslim orthodoxy,

the ulama. The latter did not fail to invoke the Islamic prohibition of the portrayal of human beings

Abul Fazl and the Akbar Nama

Abul Fazl was the author of Akbar Nama. He was well versed with Arabic, Persian, Greek philosophy and Sufism. Moreover, he was a forceful debater and independent thinker who consistently opposed the views of the conservative ulama. These qualities impressed Akbar, who found Abul Fazl ideally suited as an adviser and spokesperson for his policies. Emperor's objective was to free the state from the control of religious orthodoxy. In his role as court historian, Abul Fazl both shaped and articulated the ideas associated with the reign of Akbar. Abul Fazl was murdered by Bir Singh Bundela an accomplice of Prince Salim (Jahangir) who conspired the killing.

The Akbar Nama is one of the important illustrated official histories. The manuscript has an average of 150 full or double page paintings of battles, sieges, hunts, building construction and court scenes. In 1589, Abul Fazl worked on the Akbar Nama for thirteen years, repeatedly revising the draft. The chronicle is based on a range of sources, including actual records of events (waqai), official documents and oral testimonies of knowledgeable persons.

The Akbar Nama is divided into three books. The first two are chronicles and the third is Ain-i-Akbari. The first volume starts from the history of mankind from Adam to one celestial cycle of Akbar's life (30 years). The second volume closes in the forty-sixth regnal year (1601) of Akbar. The Akbar Nama was written to provide detailed information of the political events of Akbar's reign.

The Akbar Nama was written to provide a detailed description of Akbar's reign in the traditional sense of recording politically significant events across time, as well as in the more novel sense. In the Ain-i-Akbari the Mughal Empire is presented as having a diverse population consisting of Hindus, Jains, Buddhists and Muslims and a composite culture.

Abul Fazl wrote in a language that was ornate and which attached importance to diction and rhythm, as texts were often read aloud. The Indo-Persian style was patronized at court, and there were a large number of writers who wanted to write like Abul Fazl.

The Badshah Nama

A pupil of Abul Fazl, **Abdul Hamid Lahori** is known as the author of the Badshah Nama. Emperor Jahan, hearing of his talents, commissioned him to write a history of his reign modelled on the Akbar Nama.

The Badshah Nama is the official history in three volumes (daftar) of ten lunar years each. Lahori wrote the first and daftar comprising the first two decades of the emperor's rule (1627-47). Sadullah Khan, Shah Jahan's wazir, later revised these volumes. The historian Waris chronicled third decade.

British administrators showed interest to study Indian history. They wanted to have an understanding about the subcontinent in order to understand the people and their cultures, so they could rule accordingly. Sir William Jones founded The Asiatic Society of Bengal and took the task of editing, printing and translation of many Indian manuscripts. The Asiatic Society of Bengal published and edited the versions of the Akbar Nama and Badshah Nama in the 19th century. The English translation of the Akbar Nama was published by Henry Beveridge. But the

Badshah Nama has not been translated in English completely till date.

The ideal Kingdom

A divine light: Notions about Kingship

Court chroniclers narrated that of the Mongol queen Alanqua, who was impregnated by a ray of sunshine while resting in her tent. The offspring she bore carried this Divine Light and passed it on from generation to generation. Abul Fazl placed Mughal kingship as the highest station in the hierarchy of objects receiving light emanating from God (farr-i izadi). Abul Fazl was inspired by a famous Iranian Sufi, Shihabuddin Suhrawardi (d.1191) who first developed this idea. According to this idea, there was a hierarchy in which the Divine Light was transmitted to the king who then became the source of spiritual guidance for his subjects.

Paintings transmitted these ideas in a way that left a lasting impression on the mind of viewers. Mughal artists, from the 17th century onwards, began to portray emperors wearing the halo, which they saw on European paintings of Christ and the Virgin Mary to symbolize the light of God.

Kingship-A social Contract

Abul Fazl defined sovereignty as a social contract: the emperor protects the four essence of his subjects, namely, life (jan), property (mal), honour (namus) and faith (din) and in return demands obedience and a share of resources. Only just sovereigns were thought to be able to honour the contract with power and Divine Guidance.

A number of symbols were created for visual representation of the idea of justice that came to stand for the highest virtue of Mughal monarchy. One of the favorite symbols used by artists was the motif of the lion and the lamb (or cow) peacefully nestling next to each other. This was meant to signify a realm where both the strong and the weak.

Court scenes from the illustrated Badshah Nama place such motifs in a niche directly below the emperor's throne. Mughal chronicles present the empire as comprising many different ethnic and religious communities-Hindus, Jainas, Zoroastrian and Muslims. As the source of all peace and stability the emperor stood above all religious and ethnic groups, mediated among them, and ensured that justice and peace provided.

A unifying force: The policy of Sulh-i-kul

Abul Fazl describes the ideal of Sulh-i-kul (absolute peace) as the cornerstone of enlightened rule. In Sulh-i-kul all religions and schools of thought had freedom of expression but on condition that they did not undermine the authority of the state or fight among themselves.

The ideal of Sulh-i-kul was implemented through state policies-the nobility under the Mughals was a composite one comprising Iranis, Turanis, Afghans, Rajaputs, and Deccanis-all of whom were given position and awards purely on the basis of their service and loyalty to the king.

Akbar abolished the tax on pilgrimage in 1563 and jiziya in 1564 as the two were based on religious discrimination. Instructions were sent to officers of the empire to follow the precept of Sulh-i-kul in administration.

All Mughal emperors gave grants to support the building and maintenance of places of worship. Even when temples were destroyed during war, grants were later issued for their repair as we know from the reigns of Shah Jahan and Aurangzeb. However, during the reign of the later, the jizya was reimposed on non-Muslim subjects.

Capitals and the courts of the Mughals

The Mughal Capitals

The heart of the Mughal Empire was its capital city. The capital cities of the Mughals were frequently shifted during the 16th and 17th centuries.

When Babur brought the Lodi capital of Agra, the court was changed within four years of rule in the capitals.

The fort of Agra was constructed by Akbar during 1560s with red stone. In the 1570s, he built a new capital Fatehpur Sikri. It was located on the direct road to Ajmer where the dargah of Shaikh Muinuddin Chishti had become an important pilgrimage centre. The Mughal Emperors shared a close relationship with the sufis of the Chishti silsila. Akbar constructed a white marble tomb for Shaikh Salim Chishti near Friday mosque at Sikri. Akbar commissioned the construction of Buland Darwaza (arched gateway) to remind visitors of the Mughal victory in Gujarat.

The capital was shifted to Lahore in 1585 in order to strengthen the control over north-west. Akbar monitored it closely for thirteen years.

Shah Jahan pursued sound fiscal policies and accumulated enough money to indulge his passion for building. Building activity in monarchical cultures was the most visible and tangible sign of dynastic power, wealth and prestige. In

1648, the capital was shifted to Shahjahanabad. It was a new addition to the old residential city of Delhi with Red Fort, the Jami Masjid, a tree-lined esplanade with bazaars (Chandni Chowk) and spacious homes for the nobility. Shahjahan's new city was appropriate to a more formal vision of a grand monarchy.

The Mughal court

The Mughal emperor's court procedures reflected his status and power. The throne or takht was visualized as axis mundi i.e., pillar or pole supporting the earth. Canopy was a symbol of kingship. The status of the courtiers was determined by spatial proximity to the king. Once the emperor sat on the throne, no one was permitted to move from his position.

Social control in the Mughal court

Defined etiquette was to be followed in the court with respect to the form of address, courtesies, speech etc. The slightest infringement of etiquette was punishable on the spot.

The forms of salutation

The forms of salutation were indicators of a person's status in the hierarchy. Deeper prostration was a symbol of higher status. **Sijda** or complete prostration was the highest form of submission. Under Shahjahan these rituals were replaced with **Chahar taslim** and **Zaminbos** (kissing the earth). The diplomatic envoys also had to follow the norms of etiquettes at the Mughal court. It was expected from an ambassador presented to the Mughal emperor that he would greet the emperor in an acceptable form of greeting. These forms were: bowing deeply, kissing the ground or following the Persian custom of clasping one's hand in front of the chest. However, Thomas Roe the

English envoy of James I greeted the Mughal emperor Jahangir according to European custom i.e., simply bowing before him. Moreover, he shocked the court by demanding a chair for sitting.

Daily routine and festivals connected with the Mughal court

- The emperor began his day at sunrise with personal religious devotions and prayers.
- He appeared on a small balcony, for **jharokha darshan** in the morning. A crowd of people (soldiers, merchants, crafts persons, peasants, and women with sick children) waited for the, darshan of the emperor. Akbar introduced this practice of jharokha darshan.
- The emperor walked to the public hall of audience (diwan-i am) to conduct the primary business of his government. State officials presented reports and made requests.
- The emperor was in the diwan-i khas to hold private audiences and discuss confidential matters. High ministers placed their petitions before him in diwan-i khas. Tax officials presented their accounts in diwan-i khas. Reputed artists presented their work. Building plans of the architects were viewed by the emperor.
- On special occasions such as the anniversary of accession to the throne, Id, Shab-i-barat and Holi, the court was full of life.
- Mughal rulers celebrated three festivals a year – the solar and lunar birthdays of the king and nauroz.
- The king was weighed against the commodities, on his birthdays, and they were distributed in charity.
- Perfumed candles set in rich holders and palace walls festooned with colourful hangings made a tremendous impression on visitors.

- Emperors adopted high sounding and rhythmic titles which were announced by ushers in the court and they created an atmosphere of awe in the audience.

Title and gifts

The Mughal adopted grand titles at the time of coronation or victory in the war. These titles were mentioned on the Mughal coins. The Mughals granted titles to men of merit. A man's ascent in the court hierarchy could be traced through the titles he held. The title Asaf Khan was given to highest minister. The, Asaf Khan came from a legendary minister of the prophet king Sulaiman. The title of Mirza Raja was accorded by Aurangzeb to his two nobles of merit e.g Jai Singh and Jaswant Singh.

The titles could be earned or paid for. For example; Mir Khan paid Rs.1 lack to Aurangzeb for the letter alif, i.e.A to be added to his name to make it Amir Khan. Other awards included robe of honour, which was a garment worn by the emperor (khilat), Sarapa(head to foot) consisted of a tunic,a turban and a sash(patka)and Jewellery were given by the emperor. On a rare occasion, the lotus blossom set with jewels (padma murassa) was given.

A courtier while approaching the emperor, he offered either a small sum of money (nazr) or a large amount (peshkash). Offering gifts was regarded as a sign of honour and respect in diplomatic relations. The ambassadors performed the functions of negotiating treaties and establishing relationships between competing political powers. In such cases gifts had an important symbolic role. Thomas Roe, an English ambassador was disappointed to find that the ring presented by him as a gift to Asaf Khan was returned as it was worth merely 400 rupees.

The Royal Household

The domestic world of the Mughal was referred to as 'harem'. It is a Persian word meaning a sacred place. Harem consisted of the wives of emperors and concubines, his relatives and other family members. It also had servants both male and female slaves.

The Mughal rulers maintained a distinction between wives with aristocratic backgrounds (Begums) and other wives (aghas) who were not noble by birth. The Begums were married by the emperors after giving huge amounts of cash and other precious things as dowry (mahr). Concubines (agacha) were given monthly allowances and gifts according to their status. The aghas and aghachas could rise to the position of a begum depending upon the husband's will.

There were a number of male and female slaves in the Mughal household. They performed various tasks which required skill, tact and intelligence. Slave eunuchs (Khwajasara) served as guards and servants and also as agents for women selling goods.

After Nur Jahan, the queens of Mughal rulers and princesses began to control important official resources. Jahanara and Roshanara, the daughters of Shah Jahan had annual incomes often equal to that of high imperial mansabdars. Besides, Jahanara received revenue from the port city of Surat which was a big centre of overseas trade. The resources enabled important women of the royal household to get constructed buildings and lay out gardens.

Jahanara took special interest in many architectural projects of Shah Jahan in founding new capital, Shajahanabad (Delhi). Among these projects was the construction of imposing double

storeyed Caravanserais with a courtyard and a garden. The bazaar of Chandini Chowk, the main centre of trade in Shajahanabad was designed by Jahanara. Humayun's daughter Gulbadan wrote an interesting book giving glimpses of domestic world of the Mughals. She could write fluently in Turkish and Persian. When Akbar ordered Abul Fazl to write a history of his reign, he requested his aunt to record her memoirs of earlier times under Babur and Humayun. Gulbadan did not write the eulogy of the Mughal emperors. She rather described the conflicts and tensions among the princes and kings and the mediating role of the elderly women of the family played in resolving some of these conflicts.

Recruitment of Imperial officials in the Mughal Empire (Mughal Nobility)

The Akbar Nama of Abul Fazl provides detailed information about the recruitments of imperial officials. The corps of officers, known as nobility, in the Mughal Empire was recruited from diverse ethnic and religious groups in order to prevent any faction that would challenge the state. The imperial officers were described by the court historians as a bouquet of flowers (gul-dasta). During the rule of Akbar, for the imperial service, Iranian and Turani nobles were recruited.

Two ruling groups of Indian origin entered the imperial service from 1560 onwards: The Rajputs and the Indian Muslims (Shai khzadas). The first to join was a Rajput chief, Raja Bharmal Kachhwaha of Amber, to whose daughter Akbar got married. Aurangzeb appointed Rajputs to high positions, and under him the Marathas accounted for a sizeable number within the body of officers.

The recruited officers for the service in the Mughal Empire were given ranks (mansabs) with two numerical designations.

- **Zat** which was an indicator of the position in the imperial hierarchy and the salary of the official (mansabdar).
- Another term used to indicate the number of horsemen was **sawar**. In the 17th century, a mansabdar with 1,000 zat was ranked as noble Nobles and their military services to the Kings

The nobles sent their armies and participated in the military campaigns and served in the offices of the empire in the provinces. The military commanders recruited, equipped and trained the main wing of the Mughal army, i.e, the cavalry. He maintained horses which were branded on the flank by the imperial mark.(dagh).By serving in the imperial offices the nobles acquired power, wealth and reputation.

A person who wanted to enter in service petitioned to the emperor through a noble. If his application was selected, a mansab was granted to him. The pay master general (mir bakshi) stood in the open court nearby the emperor and gave away the appointments or promotion orders which had its office seal and signature as well as those of the emperor.

There were two other important ministers at the centre: the diwan-i ala(finance minister) and Sadr-us sudur(minister of grants or madad-i-maash,and in charge of appointing local judges or qazis)The three ministers occasionally came together as an advisory body, but were independent of each other.

The keeping of exact and detailed records was a major concern of the Mughal administration. The mir bakshi supervised the corps of court writers (waqia nawis) who recorded all applications and documents presented to the court,and all imperial orders(farman). Agents (wakil)of nobles and regional rulers recorded the entire proceedings of the court under the heading “News from the Exalted Court”(Akhbarat-i-Darbar-i-

Mualla) with the date of the court session(pahar).The akhbarat contained all kinds of information such as attendance at the court, grant of others and titles, diplomatic missions, presents received ,or the enquiries made by the emperor about the health of an officer.News reports and important official documents travelled across the length and breadth of the regions under Mughal rule by imperial post. Round the clock relays of foot-runners (gasid or pathmar) carried paper rolled up in bamboo containers. The emperor received reports from even distant provincial capitals within few days. Agents of nobles posted outside the capital and Rajput princes and tributary rulers.

Provincial administration of the Mughals

The administration system of the provinces (subhas) also had the same method like that of the centre. In the provinces ministers were assisted by their subordinates such as diwan,bhakshi and sadr). The governor or the subadar was the head of the provincial administration. He had to report to the emperor directly.

Each subha was divided into sarkars with the jurisdiction of faujdars(commandants).The local administration was looked after at the level of pargana(sub-district)by three officers-the qanungo,keeper of revenue records, the chaudhari-in charge of revenue collection and the qazi.

The administration of each department was maintained by many staff of clerks, accountants, auditors, messengers and other functionaries with good technical skills with highly standardized rules and procedures. Persian was the language of administration, but local languages were used for village administration.

Beyond the frontiers (Diplomatic relations of the Mughal Emperors)

The Mughal Emperors assumed many high sounding titles such as Shahenshah (King of kings). The title adopted by individual kings were such as Jahangir (world Seizer), Shah Jahan (king of world) and Aurangzeb Alamgir (ruler of the world).

These titles indicate the claims of the Mughal Emperors to uncontested territorial and political control. The contemporary historians in their accounts describe the political relations and conflicts of the Mughal rulers with their neighbouring political powers.

Qandahar-A bone of contention between the Safavids and the Mughals

The fortress town of Qandahar was always a bone of contention between the Safavids of Iran and the Mughals. Initially Qandahar had been in the possession of Humayun. It was reconquered by Akbar in 1595. While the Safavid rulers staked claims on Qandahar but they did not break their diplomatic relations with the Mughals. Jahangir sent a diplomatic mission to the court of Shah Abbas, the ruler of Iran, to plead the case for retaining Qandahar but the mission returned disappointed. In 1622, the Safavid ruler of Iran recovered Qandahar.

Ottomans

The Mughal relations with Ottomans were marked by the concern to ensure free movements for merchants and pilgrims in the territories under Ottoman (Turkish) control. It was especially true of Hijaz which was situated in the Ottoman

Arabia where Mecca and Medina were located. The Mughal rulers combined religion and commerce by exporting valuable articles to Aden and Mokha, both Red sea ports and distributed proceeds of the sales in charity to the keepers of shrines and religious men there.

Visits of the Jesuits to the Mughal court

During the 16th century the missionaries came to India. Mughal Emperor Akbar was interested in knowing about Christianity and dispatched an embassy to Goa to invite Jesuit priests. The mission of Jesuit under the leadership of Monserrate visited the Mughal court in 1580 at Fatehpur Sikri. The Jesuits discussed with Akbar about the virtues of Christianity and with the ulama. Two more missions visited in the Mughal court at Lahore in 1591 and 1595. The Jesuits wrote their accounts based on their personal observation and gave detailed information about the character and mind of the emperor. They were given very close seat very near to the emperor at public assemblies. They went along with the emperor at the time of campaigns and accompanied him during his leisure time.

Questioning formal religion (Religious view of Akbar)

Akbar participated in the debates held in the Ibadat khana at Fatehpur Sikri in order to have a clear understanding of religions. Debates were between learned Muslims, Hindus, Jains, Parsis, and Christians. Akbar's religious views matured by questioning the scholars of different religions and sects and gathered knowledge about their doctrines. In course of time, he moved away from the orthodox Islamic ways of understanding religions and followed a self-conceived eclectic form of worship focusing on light and the sun.

Theme 8.

REBELS AND THE RAJ

The 1857 Revolt is an important part of the Indian history that began as a sepoy mutiny of the British East India Company was erupted into all the other mutinies. The major aggressions were happened to the present day northern Madhya Pradesh, Uttar Pradesh, Bihar, and Delhi region.

Sequence of events in 1857

- On 10 May 1857, the sepoys in the cantonment of Meerut broke in mutiny. It began in the native infantry and spread to the cavalry and then to the city.
- The sepoys seized the bell of arms and plundered the treasury. They attacked government buildings-the jail, court, post office, telegraph office, bungalows, treasury etc.
- Then the sepoys marched to Delhi and ordinary people joined them. The sepoys appealed to the Mughal Emperor Bahdur Shah to accept the leadership of the revolt. Finding no other option, he accepted the demand of the sepoys. Thus the revolt secured a kind of legitimacy because it could be carried on in the name of the Mughal emperor.

Pattern of the revolt

Pattern of the revolt in every cantonment followed a similar pattern. There was communication between the sepoys lines of various cantonments. For example, the 7 Awadh Irregular Cavalry had refused to accept the new cartridge. The matter they informed to the 48 Native Infantry. Sepoys moved from one station to another. People talked about the rebellion.

Was the revolt of 1857 planned and coordinated?

It is very difficult to provide answer to such question. However some events provide hints to how the mutinies were organized. Captain Hearsey of the Awadh the Military Police had been given protection by his Indian subordinates. The 41 Native Infantry which stationed in the same area insisted the Military police to kill Hearsey. The military Police refused to do so. It was decided that the matter would be settled by a panchayat composed of Indian officers selected from each regiment. Charles Ball wrote one of the earliest histories of the revolt of 1857. He pointed out that the panchayats were assembled during night in the Kanpur sepoy lines and decisions were taken collectively. So it is not difficult to imagine them sitting together to decide their own future.

Leaders and followers

- The rebels needed leadership and organization to fight against the British. They appealed to the old Mughal emperor to accept the leadership of the revolt. At first **Bahadur Shah** rejected this demand. But when the sepoys defied the Mughal court etiquette in the Red Fort, he agreed to be the nominal leader of the rebellion.
- In Kanpur, **Nana Sahib**, the successor of Peshwa Baji Rao II became the leader of the revolt.
- In Jhansi, **Rani Lakshmi Bai** assumed the leadership of the uprising.
- In Arrah in Bihar, **Kunwar Singh**, a local zamindar became leader under popular pressure.
- In Awadh, the displacement of the popular nawab Wajid Ali Shah and the annexation of the state were still

very fresh in the mind of the people. In Lucknow; people celebrated the fall of British rule by declaring **Birjis Qadr**, the young Nawab as their leader.

- Local leaders were also emerged in several areas and urged the peasants, zamindars and tribals to revolt. **Shah Mal** organized the villagers of pargana Barout in Uttar Pradesh. **Gonoo**, a tribal cultivator of Singhbhum in Chotanagapur, emerged as a rebel leader of the Kol tribals of the region.

Role of Rumours and prophecies in the Revolt of 1857.

Rumours and prophecies played an important part in moving people in to action during the Revolt of 1857.

- There was a rumour that the new cartridges were greased with the fat of cows and pigs which would pollute their castes and religion.
- The rumours about the British trying to destroy the religion of Indians by mixing the bone dust of cows and pigs into the flour led people to avoid touching the flour.
- There was fear and suspicion that the British wanted to convert Indians to Christianity.
- The rumour about the British rule coming to an end on the centenary of the Battle of Plassey also reinforced the call for a revolt against the masters (23 June 1857).
- The British policies to reform Indian society by introducing western education and social reforms targeted their long cherished customs and practices.
- The activities of Christian missionaries also created doubt and discomfort.
- The annexations on the pretext of the Doctrine of Lapse also made the people suspicious of British intentions.

Subsidiary Alliance

Subsidiary Alliance was a system introduced by **Lord Wellesley in 1798**. Those who entered into such an alliance with the British had to accept certain terms and conditions.

- The British would be responsible for protecting their ally from external and internal threats to their power.
- In the territory of the ally, a British armed contingent would be stationed.
- The ally would have to provide the resources for maintaining this contingent.
- The ally could enter into agreements with other rulers or engage in warfare only with the permission of the British.
- The ally had to keep the resident who was the representative of the Governor General and was not under direct British rule.

Annexation of Awadh.

Dalhousie described the kingdom of Awadh as “a cherry that will drop into our mouth one day”. Awadh was formally annexed into the British empire in 1856 by Lord Dalhousie.

The conquest happened in stages. The Subsidiary Alliance had been imposed on Awadh in 1801. By the terms of this alliance the Nawab had to disband his military force, allow the British to position their troops within the kingdom, and act in accordance with the advice of the British Resident who was attached to the court. Thus the Nawab became dependent on British.

The British were keen to acquire Awadh as its soil was good for growing indigo and cotton and was ideally located for trade.

Annexation of Awadh would complete the territorial annexation by the British beginning with that of Bengal a century earlier.

It was annexed on the grounds of maladministration. The British wrongly assumed that the Nawab Wajid Ali Shah was an unpopular ruler; on the contrary he was widely loved.

Displacement of Nawab Wajid Ali Shah

Nawab Wajid Ali Shah was displaced and exiled to Calcutta. He was so admired by his people that his subjects followed him all the way to Kanpur singing songs of lament. There was widespread emotional upheaval at his dethronement. Contemporary writers observed that “The life was gone out of the body, and the body of this town had been left lifeless...” Folk song mourned that “the honourable English came and took the country”.

Displacement of the Taluqdars

The annexation of Awadh displaced not only the Nawab, but also the taluqdars. The country side of Awadh had many estates and forts of taluqdars. They had held power for generations. Under the Nawab the taluqdars had enjoyed a fair degree of autonomy as long as they accepted the suzerainty of the Nawab. They paid revenue of their taluqs to the British. Many taluqdars had armies of about 12,000 foot soldiers and even the smaller ones had armies of about 200.

The British did not tolerate the power of the taluqdars. They were annexed, disarmed and their best forts were destroyed. The British land revenue policy reduced their power. They introduced the Summary Settlement in 1856. It was based on the idea that taluqdars had acquired the land by force and

fraud and thus had no permanent rights over land. They removed them from power.

With the removal of the taluqdars, the peasants were directly exposed to the harsh revenue policies of the British and could no longer avail loans in times of hardship or crop failure. There were no means by which the payment of revenue could be postponed upon failure of the crop or other unforeseen situation. The ties of loyalty and patronage had bound the peasant to the taluqdar but it was disrupted. The British over-assessed the revenue due and used inflexible methods of collection.

Relation between the white and Indian officers

Prior to the uprising of 1857, the relationship between the white and Indian officers was cordial. The former were well versed in Hindustani, fenced and wrestled with their Indian counterparts and often went out hawking with them, and were thus, disciplinarian and father figure rolled into one. In the 1840s, this relationship underwent a drastic change, with the British officers considering their Indian sepoy as racially inferior and riding roughshod over their sensibilities.

The grievances of the peasants were also discussed within sepoy lines as most of the soldiers were recruited from the peasantry. Awadh was called “the nursery of the Bengal Army”. The sepoys also complained about the difficulty of getting leave misbehavior and racial abuse of their white officers. Thus, their discontent spilled over into the ranks peasantry. When the sepoys took up arms they were joined by the peasants.

What the rebels wanted (Vision of unity)

The Proclamations and ishtahars(notifications)were issued by rebel leaders. For example the Azamgarh Proclamation on 25 August 1857.The rebels tried to get the support of all sections of the society irrespective of their caste and creed. The rebellion was viewed as a war in which both Hindus and Muslims stood. Both communities stood equally to lose or gain. The ishtahars brought to the forefront memories of the pre-British Hindu Muslim past.

The proclamation issued under the name of Bahadur Shah appealed to the people to join the fight under the standards of both Muhammad and Mahavir.Thus religious differences were not visible between the two communities in 1857 despite. The British attempt to create a wedge between them but the rebels tried to materialize their vision of unity.

The proclamation completely rejected everything associated with British rule. (firangi raj).They condemned the British for the annexations they had carried out and the treaties they had broken. Rebels declared that the British could not be trusted The British land revenue settlements or systems had dispossessed landlords. Foreign commerce had ruined the weavers and artisans .British rule was attacked and accused of destroying a way of life that was familiar and cherished. The rebels wanted to restore the previous life. The rebels wanted their livelihood to be secure.

The vision of different social groups

In many places the rebellion against the British widened into attack on all those who were seen as allies of the British or local oppressors. The rebels deliberately sought to humiliate the elites of the city. In villages, they burnt account books and

ransacked moneylenders' houses. This was an attempt to overturn traditional hierarchies, rebel against all oppressors, which presents a glimpse of an alternative vision of a egalitarian society. Such visions were not articulated in the proclamations which sought to unify all social groups in the fight against firangi raj.

The search for alternative power

In the regions where the British rule collapsed, the rebels set up parallel administration (in Delhi, Lucknow and Kanpur). But they proved to be a failure. The rebel leadership wanted to restore the pre-British world of the 18 century. The administrative structure established by the rebels aimed at meeting the demands of war. The leaders went back to the culture of the court. Appointments were made to various posts. Arrangements were made for the collection of land revenue and the payments of the troops. Side by side plans were made to fight battles against the British.

Repression

Steps taken by the British to quell the uprising. The British passed a series of laws to help them quell the insurgency. Whole North India was brought under martial law. Military officers and even ordinary Britons were given the power to try and punish Indians suspected of rebellion. The ordinary processes of law and trial were suspended and it was put out that rebellion would have only one punishment – death. The British used military power on a gigantic scale. But this was not the only instrument they used. The British tried to break up the unity promising to give back to the big land holders their estates. Rebel landholders were dispossessed and the loyal rewarded.

Images of the Revolt

We know about the activities of the rebels primarily through accounts written by the British. Official accounts of colonial administration and military men include diaries, autobiography and official histories. The changing attitudes of the British were evident through the memos, notes, and assessments of situations. These tell us about the fears and anxieties of officials and their perception of the rebels.

The stories of the revolt that were published in British newspapers and magazines narrated in gory detail the violence of mutineers. These stories narrated the violence of the mutineers, inflamed public feelings and provoked demands of retribution and revenge. Pictorial images were produced by both British and Indians- Paintings, pencil drawings, cartoons, bazaar prints.

Celebrating the saviours

British pictures offer a variety of images that were meant to provoke a range of different emotions and reactions. Some of the British pictures commemorate the British heroes who saved the English and repressed the rebels. **Relief of Lucknow** was painted by Thomas Jones Barker in 1859. It represents the siege of Lucknow by mutineers. James Outram, Henry Havelock and Colin Campbell rescued the besieged British garrison in Lucknow.

English women and the honour of Britain

The British government was asked to protect the honour of innocent women and safety of helpless children. Artists expressed as well as shaped these sentiments through their visual representations of trauma and suffering. **In memoriam** was painted by Joseph Noel Paton. Helpless English women and children huddled in a circle waiting for the inevitable dishonour, violence and death. It represents the rebels as violent. In the background the British rescue forces arriving as saviours. In another painting, **Miss Wheeler** is shown as defending herself against the attack of rebels. It has a deeper connotation. It is a battle to save the honour of Christianity

Vengeance and retribution

The visual representation, **Justice** is an allegorical female figure with a sword in one hand and a shield in the other. Her aggressive posture demand desire for revenge.

The performance of terror

The urge for vengeance and retribution was expressed in the brutal way in which the rebels were executed. They were blown from guns or hung from the gallows. Images of these executions were widely circulated through popular journals. The image of British Lions Vengeance on the Bengal Tiger and Execution of mutineers in Peshawar proves that the British adopted a policy of repression to create terror among people.

No time for clemency

When Governor General Canning declared that a gesture of leniency and show of mercy would help in winning back the loyalty of the sepoys, he was mocked in the British press. The clemency of Canning is a cartoon published in the Punch Magazine. This shows that there was no time for leniency against the sepoys

Nationalist imageries

The nationalist movement drew its inspiration from the events of 1857. A whole world of nationalist imagination was woven around the revolt. It was celebrated as the first war of Independence. All sections of the people of India came together to fight against imperial rule. Art and literature had helped in keeping alive the memories of 1857.

Rani Lakshmi bai and other leaders of the revolt were presented as heroic figures. She is portrayed in battle armour, with sword in hand and a riding horse. She is represented as a symbol of the determination to resist injustice and alien rule. Heroic poems were written about Rani Subhadra kumara Chauhan wrote Khoob lari mardani who to Jhansi wali rani thi (Like a man she fought, she was the Rani of Jhansi).

Theme 9.

MAHATMA GANDHI AND THE NATIONALIST MOVEMENT

Mahatma Gandhi was the most influential and revered of all the leaders who participated in the freedom struggle of India.

A Leader Announces Himself

Mahatma Gandhi returned to India in **1915**, after 20 years from South Africa. Historian Chandran Devanesan has rightly remarked that “South Africa was the making of the Mahatma”. It was in South Africa that Mahatma Gandhi -adopted his technique of non violent protest or Satyagraha, -promoted harmony between religions, and - alerted upper caste Indians for their discriminatory treatment of low castes and women.

The India that Mahatma Gandhi came back to in 1915 was different from the one that he had left in 1893. Although still a colony of the British; it was far more active in the political sense. The Indian National Congress now had branches in most major cities and towns. Through the Swadeshi movement of 1905-07 it had greatly broadened its appeal among the middle classes.

That movement had thrown up some towering leaders -among them Bal Gangadhar Tilak of Maharashtra, Bipin Chandra Pal of Bengal, and Lala Lajpat Rai of Punjab known as “Lal, Bal and Pal”. While these leaders advocated militant opposition to colonial rule, there was a group of “moderates” who preferred a more gradual and persuasive approach. Among these moderates was Gopala Krishna Gokhale as well as Mohammad Ali Jinnah.

Importance of the speech of BHU

Gandhi's first major public appearance was at the opening of the Banaras Hindu University (BHU) In February 1916. It was merely a statement of fact that Indian nationalism was an elite phenomenon, a creation of lawyers, doctors and landlords.

Gandhiji charged the Indian elite with a lack of concern for the laboring poor. Gandhiji chose to remind those present, of the peasants and workers who constituted a majority of the Indian population, yet were unrepresented in the audience. The first public announcement of Gandhiji's own desire was to make Indian nationalism more properly representative of the Indian people as a whole.

Early campaigns of Mahatma Gandhi

At the annual congress, held in Lucknow in December 1916, Mahatma Gandhi was approached by a peasant from Champaran and he told Mahatma Gandhi about the harsh conditions received by the British. In 1917, Mahatma Gandhi organized a **Satyagraha in Champaran** (Bihar) seeking the security of tenure as well as the freedom to grow crops as per their wish.

Gandhiji was involved in two campaigns in his home state of Gujarat. Firstly, he participated in the **Ahmadabad textile mill strike** of February-March 1918, demanding better working conditions for the textile mill workers. Secondly, he joined the peasants in **Kheda Satyagraha** who demanded remission of taxes from the state following the failure of their harvest. It was in Kheda that Mahatma Gandhi initiated the first Satyagraha revolution.

Rowlatt Act

The Rowlatt Act was passed by the British government in India in March **1919**. This act authorized the government to imprison, without trial any person suspected of terrorism. Gandhiji called for a country wide agitation against the Rowlatt Act. On April 6th a hartal was declared by Gandhiji. The protests against the Rowlatt Act grew progressively intense reaching a climax in

Amritsar in April 1919, when a British Brigadier ordered his troops to open fire on a nationalist meeting. More than 400 people were killed in what is known as the Jalliwala Bagh massacre. It was the Rowlatt Act that made Gandhiji a truly national leader. Encouraged by its success, Gandhiji called for a campaign of Non-cooperation with the British rule.

Non cooperation movement

Factors leading to the Non-cooperation Movement

- The First World War (1914-18) and laws introduced by the British
- Censorship of the Press
- Introduction of Rowlatt Act (1919) which permitted detention without trial
- Campaign against Rowlatt Act
- Gandhiji detained while proceeding to Punjab
- Prominent local congressmen arrested
- Jalliwala Bagh massacre

Gandhi decided to couple the khilafat issue with the Non-Cooperation. He wanted to bring Hindus and Muslims collectively to end colonial rule. During non cooperation movement

- Students stopped going to schools and colleges run by the British government.
- Lawyers refused to attend the court.
- The working class went on strike in many towns and cities.
- Hill tribes in Northern Andhra violated the forest laws.
- Farmers in Awadh refused to pay taxes.

These protest movements were sometimes carried out in defiance of the local nationalist leadership. Gandhiji taught the

people self discipline, renunciation, self-denial, Ahimsa, Satyagraha through Non cooperation Movement. The aim of the movement was self rule.

The Movement shook the foundation of the British rule in India. Many Indians including Gandhiji were put in jail. In February 1922, a group of peasants attacked and fired a police station at **Chauri Chaura in U.P.** Several policemen were killed. This act of violence prompted Gandhi to call off the movement.

Gandhi as people's leader.

Gandhiji had transformed the nationalist movement into a mass movement that was more properly representative of the Indian masses. In his speech at the opening of the BHU, he reminded people that the peasants and workers were a majority of the Indian population who remained unrepresented in the national movement. It was Gandhiji's desire to make Indian nationalism representative of the Indian people.

The people appreciated the fact that he dressed like them, lived like them, and spoke their language. He identified himself with common man. This was strikingly reflected in his dress, while other nationalist leaders dressed formally, wearing a western suit or an Indian bandgala, Gandhiji went among the people in a simple dhoti or loin cloth.

He spent part of each day working on the charkha (spinning wheel) and encouraged other nationalists to do likewise. The act of spinning allowed Gandhiji to break the boundaries that prevailed within the traditional, between mental labour and manual labour.

There were some rumours of Gandhiji's miraculous powers. In some places it was said that he had been sent by the king to redress the grievances of the farmers and that he had the power to overrule all local officials. Gandhiji's appeal among the poor and peasants, in particular, was enhanced by his ascetic life style. It was also claimed that Gandhi's power was superior to that of the English Monarch and with his arrival colonial rulers would flee the district. Stories spread of dire consequences for those who opposed him. Those who criticized Gandhi found their houses mysteriously falling apart or their crops failing. Gandhiji appeared to the Indian peasant as a saviour, who could rescue them from high taxes and oppressive officials and restore dignity and autonomy to their lives.

The base of Indian National Movement broadened under Gandhiji. He brought changes in the congress organization. New branches of the congress were set up in various parts of India. Prajamandals were established to promote nationalism in the princely states.

The provincial committees of the congress were based on linguistic divisions rather than the artificial boundaries set up by the British administration. Gandhiji advocated the spreading of the nationalist message in the mother tongue, rather than English. Thus, the nationalist message was carried to parts of India and to social groups.

Prosperous businessmen and industrialists were quick to recognize that in free India the favours enjoyed by their British competitors would come to an end. So they wasted no time and joined the congress as the Indian entrepreneurs. For example, G.D Birla supported the national movement openly.

Highly talented Indians attached themselves to Gandhiji. Gandhiji was seen as “Mahatma” and he had a huge following from all sections of people all over India.

Gandhiji was as much a social reformer as he was a politician. He took steps to remove social evils such as child marriage and untouchability. He gave emphasis on Hindu Muslim harmony. Meanwhile on the economic front Indians had to learn to become self-reliant –hence he stressed on the significance of wearing khadi rather than mill-made cloth imported from overseas.

The Salt Satyagraha-A case study

Background: Major political events from 1928 to 1930

- In **1927 the Simon Commission** was appointed to enquire into conditions in the colony.
- In 1928, there was an all India campaign in opposition to the all white commission sent to India.
- Gandhiji did not himself participate in this movement since he was engaged in a peasant Satyagraha in Bardoli.
- In the end of December 1929, the congress held its annual session in the city of Lahore.
- The meeting was significant for two reasons: the election of **Jawaharlal Nehru** as president, signifying the passing of the leadership of congress to younger generation, and the proclamation of commitment to “**poorna swaraj**” or complete independence. On 26 January 1930, “Independence Day” was observed, with the national flag being hoisted at different venues.

The Salt March

Soon after the observance of this “Independence Day”, Gandhiji hoped to mobilize a wider level of discontent against British rule. Salt was an indispensable item in every Indian house. People were forbidden from making salt even for domestic use. British compelled them buy salt from shops at a higher price. Gandhiji had given advance notice of his “salt march” to the Viceroy Lord Irwin, who failed to grasp the significance of the action.

On **12 March 1930**, Gandhi began his march from his Sabarmati Ashram towards ocean. He reached Dandi three weeks later and made a handful of salt and thereby breaking the law. Parallel salt marches and protests were also conducted in other parts of the country.

Peasants breached the hated colonial forest laws that kept them and then came out of the woods in which they had once roamed freely. In some towns, factory workers went on strike while lawyers boycotted British courts and students refused to attend government run educational institutions. As in 1920-22, now too Gandhiji’s call had encouraged Indians of all classes to manifest their own discontent with colonial rule.

During the march Gandhiji told the upper castes that if they want swaraj they must serve untouchables. Hindus, Muslims, Parsis and Sikhs have to unite and these are steps towards Swaraj. The police spies reported that all men and women and all castes attended the meetings of Gandhi. They observed that thousands of volunteers were flocking to the national cause.

The Salt March of Gandhiji was reported in the American news magazine, Time. In its report on the march the magazine was deeply sceptical of the salt march reaching its destination. But

shortly it changed its view and saluted Gandhi as a “saint” and “statesman”

The rulers responded by detaining the dissenters. In the wake of the salt march in 1930, nearly 60, 000 Indians were arrested among them, of course, Gandhiji himself.

Significance of the Salt March

The Salt March was notable for at least three reasons.

- Firstly, this event brought Mahatma Gandhi to world attention. The March was widely covered by the European and American press.
- Secondly, it was the first nationalist activity in which women participated in large numbers. The socialist activists Kamaladevi Chattopadhyay had persuaded Gandhi not to restrict the protests to men alone. She herself courted arrest by breaking salt and liquor laws.
- Thirdly, it made the British realize that their rule was not to last forever, and they would have to share some power with the Indians.

Gandhi-Irwin Pact

In January 1931, Mahatma Gandhi was released from jail. After that many meetings were held with the Viceroy and it culminated in the Gandhi-Irwin pact. It was declared to call off Civil Disobedience Movement; all prisoners who were put in jail without trial to be released and to allow salt manufacturing along the coasts.

The Round Table Conferences

The first Round Table Conference was held in London in November 1930 but it ended without any fruitful decision due to the absence of major Indian nationalist leaders. A Second Round Table Conference was held in London in the latter part of 1931. Gandhiji represented the congress and claimed that his party represented all of India three parties, the Muslim League, the Princes, and the lawyer thinker B.R. Ambedkar opposed that claim. The conference in London was inconclusive, so Gandhi returned to India and resumed civil disobedience movement.

Quit India Movement

Background: Major events between 1935 and 1945

- The year 1935 saw the coming of the Government of India Act of 1935, which promised some form of representative government.
- In 1937, for the first time, elections were held on restricted franchise and congress party held a majority in the legislature. It won the election in 8 out of 11 provinces.
- In 1939, World War II broke out and the Indian leaders agreed to support the British as long as they promised to grant Indian Independence after the war. The offer was refused and in October 1939, congress ministries resigned.
- In protest a series of Satyagraha were organized by the congress to pressurize the British to promise the freedom once the war ended.
- In March 1940, Muslim League passed a resolution demanding and planning to create a separate nation for Muslims.

- In 1942, worried on the continuous spread of nationalist movement prime minister of England Winston Churchill sent Sir Stafford Cripps to India to try to reach to a compromise with Gandhi and the congress. The Cripps Mission failed as no agreement to grant Independence to India could be made.
- In **August 1942**, Quit India Movement was launched and all the major leaders were arrested.

Quit India Movement

After the failure of the Cripps Mission, Quit India Movement was launched in August 1942, by Mahatma Gandhi. It was the third major movement against the British rule. Gandhiji and other important leaders were arrested and jailed. The movement went into the hands of younger leaders. They organized strikes and acts of sabotage all over the country. Particularly active in the underground resistance were socialist members of the congress such as Jayaprakash Narayan. Independent governments were proclaimed in several districts, such as Satara in the west and Midnapur in the east. Quit India was genuinely a mass movement, bringing in to its ambit hundreds of thousands of ordinary Indians.

It especially energized the youth who, in very large numbers, left their colleges to go to jail. In 1943, some of the younger leaders in the Satara district of Maharashtra set up parallel government (pratisarkar), with volunteer corps (sebadals) and village units (tufan dals). They ran people's and organized constructive work.

Major developments in the year 1945-47

- In 1945, the Labour Government came to power in Britain. It was committed for Indian Independence.
- In India, the Viceroy Lord Wavell, negotiated with the congress and the Muslim League.
- Early in 1946, the provincial legislative elections were held in which the congress won the General and League won reserved constituencies.
- A Cabinet Mission was sent to the summer of 1946, failed to make consensus between congress and League.
- Jinnah called for a **"Direct Action Day"** to force the League's demand for Pakistan on **16 August 1946** leading to bloody riots in many parts of India.
- In February 1947, Lord Mountbatten appointed as Viceroy. He too held inconclusive talks and he announced that India would be freed, but also divided. The formal transfer of power was fixed for 15 August.

The last heroic days

Mahatma Gandhi refused to take part in the Independence Day celebrations in Delhi on 15th August 1947. He was in Calcutta. He did not attend any function or hoist a flag in Calcutta either. The freedom he had struggled so long for had come at an unacceptable price with a nation divided. Gandhi marked the day with a 24 hour fast. Gandhiji went around hospitals and religious camps giving consolation to distressed people. Gandhiji had fought a lifelong battle for a free and united India. When the country was divided, he urged that the two parts respect and befriend on another. On 30 January 1948, Gandhiji was shot dead by Nathuram Godse who had denounced Gandhiji as "an appeaser of Muslims".

Knowing Gandhi

Different kinds of sources that can be used to reconstruct the political career of Gandhiji and the history of the National Movement. There are different sources through which we can reconstruct the political career of Gandhiji and the history of the National Movement. Some of the important sources are given below.

Public voice and private scripts

One important source is the writings and speeches of Mahatma Gandhi and his contemporaries, including both his associates and his political adversaries. Out of those a distinction is to be made which were for the public and which not. It helped to hear his public voice. Private letters gave a glimpse of his private thoughts. Many letters are written to individuals, and are therefore personal, but they are also meant for the public. The language of the letters is often shaped by the awareness that they may one day be published. Mahatma Gandhi published letters written by others to him in his journal Harijan. Nehru edited a collection of letters written to him and published as **A Bunch of Old Letters**.

Autobiographies

Autobiographies give us an account of the past that is often rich in human detail. These are written very often from memory what the author could recollect. What he thought to write which was important for him but not for all. In autobiography a person presents himself in a way he wants to be seen. But here again we have to be careful of the way we read and interpret autobiographies. Writing an autobiography is a way of framing a picture about oneself. So in reading these accounts we have to try and see what the author does not tell us; we

need to understand the reasons for that silence-those willful or unwitting acts of forgetting. The personal reasons why he chooses to omit some facts and publish others.

Government records: Police diaries

Another vital source is government records, for the colonial rulers kept close tabs on those they regarded as critical of the government. The letters and reports written by the policemen and other officials were secret at the time: but now can be accessed in archives. Fortnightly reports prepared by Home department based on police information for example. Home department was unwilling to accept that Gandhi's actions had worked any enthusiastic response from the public, Dandi March was seen as a drama, an antic, a desperate attempt to mobilize people.

News papers

News papers published in English and different Indian languages tracked Mahatma Gandhi's movements and reported on his activities. They represented ordinary Indian thoughts. News paper accounts, however, should not be seen as unprejudiced. People who had their own political opinions and world views published them. These ideas shaped what was published and the way events were reported.

Theme 10.

UNDERSTANDING PARTITION

Partition was characterized by violence. Thousands of people were killed, Innumerable women raped and abducted, millions were uprooted and numerous people become refugees. People became homeless, lost all their property. They lost their childhood memories. They were separated from their relatives

and friends. People were stripped of their local and regional cultures

The word holocaust was used by historians for the massive massacre incident in Germany by Hitler. Scholars used the word holocaust for incidents happened during the partition of India and Pakistan in 1947. The word primarily means destruction or slaughter on a mass scale. Survivors of Partition described the incidents as

- Maashal-la(martial law)
- Mara-mari(killings)
- Raula or hullar(disturbance,tumult,uproar)

The power of stereotypes

The partition produced haters of Pakistan in India and haters of India in Pakistan. Some people believed that Indian Muslims are loyal to Pakistan and not to India. The Hindus had some of stereotypes about the Muslims such as Muslims are cruel, bigoted, and unclean and invaders on India. Hindus considered themselves as kind, liberal, pure and children of the invaded.

R.M.Murphy, a journalist has shown that similar stereotypes exist in Pakistan. According to him, some Pakistanis feel that Muslims are fair, brave, monotheists and meat-eaters, while Hindus are dark, cowardly, polytheists and vegetarian. Some of these stereotypes pre-date partition. But they played a crucial and strong force during the partition.

Partition as a culmination of communal politics

Some of Indian and Pakistan historians believe that Mohammed Ali Jinnah's theory that the Hindus and Muslims in colonial India constituted two separate nations could be traced back to the medieval history. Events of partition also connected to the long history of conflict between two groups from the medieval

and modern times. But this view refuses the mutual cultural exchange and history of sharing. It also negates the fact that people's thinking is changed by circumstances.

Some scholars viewed that Partition was a culmination of a communal politics. It started developing in the opening decades of the 20th century. The separate electorates for Muslims, created by the colonial govt.in 1909 and expanded in 1919, crucially shaped the nature of communal politics

The separate electorates meant that Muslims could now elect their own representatives in constituencies allotted only for Muslims. This gave inspiration for the politicians who had worked within the parties to give more sectarian slogans and increase number of benefits that came out of it. Religious identities thus acquired a functional use within a modern political system.

During the 1920s and early 1930s, tension grew around a number of issues.

- Muslims were angered by music before- mosque
- The cow protection movement by Hindu
- The Suddhi movement (bring back to Hindu) by Hindu
- Hindus were angered by the rapid spread of tabligh (propaganda) and tanzim (organization) by Muslim.

Middle class publicists and communal activists tried to build solidarity with their communities. They mobilized people against other community.

Communalism

Communalism refers to a politics that seeks to unify one community around a religious identity in hostile opposition to

another community. It seeks to define this community identity as fundamental and fixed.

The provincial elections of 1937 and the congress ministries.

In 1937, elections to provincial legislatures were held for the first time. Only 10 to 12% of the population had the right to vote. The congress performed well in the elections and won with absolute majority in the 5 provinces out of 11 and formed the govt.in 7 of them. It performs poorly in the constituencies reserved for the Muslims. The Muslim League also performed very poorly and got 4.4% of the total Muslim vote. The Muslim League could not win even a single seat in the NWFP. It got only 2 out of 84 reserved constituencies for Muslims in the Punjab province and 3 out of 33 in Sind.

In United provinces, Bombay and Madras, Muslim League wanted to form a joint govt.with the congress but congress rejected the offer. This rejection convinced the League that the Muslims could be represented by the League only and the congress was considered as a Hindu party.

Few were convinced by the projection of the League by Jinnah as a “sole spokesman” of Muslims. Support for the League from the United provinces, Bombay and Madras was popular, but it had little support from the provinces Bengal the NWFP and the Punjab out of which the future Pakistan was to be carved out.

The congress ministries widened the rift. The congress had rejected the League’s demand for a formation of joint govt.in the United provinces. The League and the congress differed in the question of abolishing landlordism. The congress did not gain anything from the “Muslim mass contact” programme. The radical and secular approach of the congress party alarmed conservative Muslims and feudal Muslims who had not won over the Muslim support.

In 1937, the congress leaders such as Maulana Azad asked its members not to join in the Muslim League In 1938; the congress declared that its members should not be part of the Hindu Mahasabha.

The “Pakistan” resolution

The Muslim League moved a resolution demanding Muslim autonomy in British India. It was passed largest gathering of the League delegates on 23 March 1940. It never mentioned partition or Pakistan. Sikandar Hayat Khan, leader of the Unionist party had drafted the original resolution. He declared in a Punjab assembly speech on 1 March 1941 that he was opposed to a Pakistan that would mean “Muslim Raj here and Hindu Raj elsewhere...” He supported considerable autonomy for the units of the confederation.

Urdu poet **Mohammad Iqbal**, the writer of “**sare Jahan Se Accha Hindustan Hamara**” demanded for a separate “North West Muslim state” in his presidential address to the Muslim League in 1930. He did not predict the emergence of separate state with an aim to reorganize the Muslim majority to form an autonomous unit within a single Indian federation

The name Pakistan was coined by a Punjabi Muslim student at Cambridge, Chaudhary Rehmat Ali in his pamphlet. Initially, leaders did not take it seriously and rejected as a dream of a student. The name Pakistan stands as follows:
P-Punjab, A-Afghan-Kashmir, S-Sind and Tan-Baluchistan.

The suddenness of Partition **Post-war developments**

In 1945, the British agreed to create an Indian central Executive council. Except the viceroy and the Commander-in-Chief of the

armed forces, all members would be Indians. Jinnah demanded that the League had an absolute right to choose all the Muslim members of the Executive council. Also the League wanted the communal veto power in the council with decisions opposed by Muslims needing a two third majority.

Provincial elections in 1946

Provincial elections were again held in 1946. The congress got majority in the general constituencies by capturing 91.3% of the non-Muslim vote. The Muslim League got success in the seats reserved for Muslims. It won all 30 reserved constituencies in the centre with 86.6 % of the Muslim vote and 442 out of 509 seats in the provinces. Only after 1946, the Muslim League was able to become as a political party for Muslims and justified its claim as the “sole spokesman” of India’s Muslims. About 10 to 12% of the population enjoyed the voting rights in the provincial elections and 1% in the elections for the Central Assembly.

Cabinet Mission

In March 1946, the British cabinet sent a three-member mission to Delhi to examine the League’s demand and to suggest a suitable political frame work for a free India.

- The Cabinet Mission recommended a loose three-tier confederation.
- India was to remain united.
- It was to have a weak central govt. controlling only foreign affairs ,defence and communication with the existing provincial assemblies being grouped in to three sections while electing the constituent assembly:
- Section A for the Hindu majority provinces and sections B and C for the Muslim majority provinces of the north-west and the north-east (including Assam) respectively.

- The sections or groups of provinces would comprise various regional units. They would have the power to set up intermediate –level executives and legislatures of their own.

Initially all the major parties accepted this plan. However, the agreement was short-lived because it was based on mutually opposed interpretations of the plan. The League wanted the grouping to be compulsory; with sections B and C developing into strong entities with the right to secede from the Union in the future. The congress wanted that provinces be given the right to join a group. It was not satisfied with the mission’s clarification that grouping would compulsory at first, but provinces would have the right to opt out after the constitution had been finalized and new elections held in accordance with it.

Ultimately, therefore, neither the League nor the Congress agreed to the Cabinet Mission’s proposal. The two major leaders who were opposed to the partition on the communal line were Mahatma Gandhi and Khan Abdul Ghaffar Khan (Frontier Gandhi) of the NWFP.

Towards Partition

After rejecting the mission’s proposal, the League moved for “Direct Action Day” to achieve its separate nation for the Muslims. 16 August 1946 was declared as “Direct Action Day” by the Muslim League. On the day Calcutta witnessed communal violence which lasted for many days. By March 1947, the violence spread the rest of regions in the country.

In March 1947, the leaders of the congress party voted for dividing the Punjab into two. One part was with Muslim majority and other part with Hindu and Sikh majority. The

method was demanded for Bengal also. Leaders of Hindus and Sikhs believed that partition was a necessary evil; otherwise they would be dictated by the Muslim League and its majority. Bhadrak Lok Hindus in Bengal demanded that power should remain with them due to fear of the Muslim majority in Bengal. They felt that the partition was the only solution for political dominance

Gendering Partition “Recovering” women

Women were raped, abducted, sold, forced to settle down to a new life with strangers in unknown circumstances. They had undergone to develop new family bonds in their changed circumstances. However, the Indian and Pakistani govts were insensitive to human relationships, and they now tore them away from their new relatives, and sent them back to their earlier families or locations. They did not consult the concerned women, undermining their right to take decisions regarding their own lives.

Preserving “honour”

Ideas of preserving community honour came in to play in this period of extreme physical and psychological danger. For preserving community honour, men killed “their” women - wives, sisters, daughters. They also forced “their” women to commit suicide to save them from falling into the hands of enemies.

Urvashi Bhutalia in her book, **The Other Side of Silence**, narrates one incident in the village of Thoa Khalsa, Rawalpindi district. Ninety women are said to have voluntarily jumped into a well rather than fall into enemy hands. For the community of survivors, the remembrance ritual helps keep the memory alive.

Help, Humanity, Harmony

Historians have discovered numerous stories of how people helped each other during the partition period, Stories of caring and sharing, of the opening of new opportunities, and of triumph over trauma. For example, **Khushdeva Singh**, a Sikh doctor specializing in the treatment of tuberculosis, posted at Dharampur in present day Himachal Pradesh. He worked day and night and provided “rare healing touch, food, shelter, love and security to numerous migrants-Muslim, Sikh and Hindu. The residents of Dharampur had developed the kind of faith and confidence in his service for humanity and generosity that Muslims in Delhi and others had in Gandhi.

Theme 11.

PRE-MODERN KERALA

The beginning of human life in the geographical area can be traced back to the Stone Age. The earliest people lived in the rockshelters. Pre-historic artistic creations have been found at

- Marayaur (Idukki)
- Edakkal and Toveri (Wayanad)
- Ankode (Thiruvananthapuram)
- Tenmala (Kollam)

Early historic Phase or Iron Age (300 BCE to 500 CE)

The earliest known phase of Kerala is the Megalithic phase or Iron Age and the early historic period.

Sources

- **Burial monuments** like rock cut chambers, kudakkals, toppikkals, dolmens, cists, burial urns, sarcophagus, menhirs etc.

- Burial goods such as potteries, iron objects stone beads and bone fragments.
- Sangam Literature
- The early Tamil Brahmi inscriptions
- Greeco-Roman classical accounts
- Punch marked and Roman coins.

Megaliths

Megalith means big stone. Burial monuments are known as Megaliths. All burial monuments are not megaliths. For example urn and sarcophagus made of clay. Scholars differ regarding the chronology of the megaliths of Kerala. The period of megaliths is in between 300 BCE and 500 CE. This period is generally considered as the Iron Age and Early historic period in Kerala. During this period, Kerala was a part of Tamizhakam extended from Venkatam in the north to Kanyakumari in the south.

Multiple subsistence

The people during this period practiced multiple subsistence form such as hunting, food gathering, cattle rearing, plunder, slash and burn cultivation, wetland cultivation, pottery making, metal smelting, fishing, salt making.

The Sangam period in Kerala history

This period can be dated from the beginning of the Common Era to the middle of the 7th century.

Tinai Concept - Aintinai (Five Tinai)

Tinai	Eco zone	Occupation	Inhabitants
Kurinchi	Hilly forest region	Hunting and food gathering	Kuravar, Kanavar, Vetar
Mullai	Pastoral region	Cattle rearing	Idayar, Ayar
Palai	Dry land	Plunder	Maravar, Kalavar
Marutham	Wet plains	Agriculture	Uzhavar, Thozhuvar
Neital	Coastal area	Fishing and salt making	Paratar, Meenavar

The anthologies of ancient Tamil poetry popularly referred to as Sangam literature mentions five Tinai or eco zones. According to it, Tamizhakam was divided into five zones.

Social order

The Sangam society was divided on the basis of eco-zones (Tinai) and occupation. The Sangam period witnessed the emergence of specialized craft groups. Sangam works mentioned different occupational groups. Kuti was the kin based occupational group. They were called as Kutimakkal. Ur was the basic kin based settlement unit. It consisted of a number of kutis. Nadu was the wider resourceful settlement area. The megaliths and burial goods indicate that people believed in life after death. They had separate space for the disposal of dead near their settlement area. Manimekhalai refers to different forms of burial practices such as body cremation, exposure, pit burial etc.

Exchange during the Sangam period

There were three kinds of exchanges: local, long distance and overseas.

The chieftains redistributed the paddy among various tribal groups. The goods of each Tinai were exchanged with those of other regions. The local exchange centres were known as Cantai, Angadi etc.

Fish and salt from coastal area were frequently moved to the long distance places. The Umanar (salt merchants) were the professional specialists in long distance trade. They were accompanied by a group of warriors called Maravar for giving protection. Tamil Brahmi inscription refers to specialist merchants such as Ponvanikan (gold merchant), Aruvai Vanikan (textile merchant) Kozhuvanikan (plough merchant), Uppuvanikan (salt merchant) and Panithavanikan (toddy merchant). The discovery of punch marked coins (kottayam and Eyyal) and semi-precious stones (Pattanam) give information about the trade between north India and South India.

Periplus of Erythrean Sea of an anonymous author refers to the port cities of Kerala coast like Naura, Tyndis, Muziris, Becare, Nelcynda, and Belita etc. Traders from Mediterranean region particularly Greeks and Romans frequently visited Kerala coast for collecting the spices. Muziris (present Kodungalloor) was one of the important coastal port towns during the period. Recent Pattanam excavation furnished a large amount of archaeological remains of the Indo-Roman and west Asian trade. The Roman gold coins discovered from Valluvaly (Eranakulam dist.), Eyyal (Thrissur dist.) and Kottayam poil (Kannur dist.) also provide instances of Roman trade with Kerala coast.

Formation of early chiefdom

The redistribution process led to the development of chiefdom in the Sangam society. The tribal chiefs redistributed the plundered items among the members of the tribe. The Sangam poems mention about three layers of chieftains in the early period such as Kizhar, Velir and Ventar.

Kizhars were the hunter chiefs in the Ur known as Ur-kizhar or Ur –mannar. Velir were the hill chieftains who controlled the kurinji and Mullai regions. Ventar represented the three major chiefly lineages of early Tamizhakam-Chera, Pandya and Chola (Muventar or Muvar).

During the period, Tamizhakam was under the control of two Velir chiefs-the Nannan of Ezhimala in the north and Ays in the South and the Ventar Chera in the middle. The Patittupattu and Purananuru mention Chera lineages. The core area of the Chera chief was Karur. Muciri was important centre of Cheras.

Post –Sangam Period in Kerala history

1. Consolidation of agrarian settlements

- The post Sangam period witnessed the continuation of the multiple subsistence forms.
- Expansion of cultivation in the wet land (Nilam, Vayal etc.), Garden lands (parambu) and house sites (purayidams).
- Formation of multi-crop agriculture settlements
- Expansion of Brahmin settlements-Brahmins received lands from the local chiefs cultivated by tenants.
- Expansion of structural temples-Temple inscriptions give details of land grants by the local chieftains to temples. (Trikkakara inscription)

- The Brahmins and temples established superior land rights over the agrarian settlements of the peasants.

2. Formation of a stratified society

- Formation of two classes in the society: the land holders and the landless cultivators.
- Emergence of intermediate lease holding groups called Karalar
- Emergence of forced labour(Adiyayma) 'Al' means slave
- Emergence of various occupational groups- Tachar(carpenters), Kalavaniyar(potters), Vaniyar(oil mongers), Vannar(washer men) etc.
- Emergence of Temple functionaries.
- Redistribution of surplus production and incomes among temple functionaries as rewards for their service.(Viruti or Jivitam)
- Growth of the Bhakti movement of the Alvar (Vaishnavate) and Nayanar(Shaivate)
- Social stratification was based on the Brahmanical notions of caste hierarchy
- Formation of Multi-cultural settlements
- Buddhism and Jainism influenced early society of Kerala.
- The Buddhist images were found at Karumadi,
- Mavelikkara, Bharanikkavu, Pallikkal and Marudukulangara, Srimoolavasam (Buddhist vihara)
- The cult of Sastha(Ayyappa) emphasizes the Buddhist influence.
- The first chera ruler Utiyan Cheralatan practiced Vadakkirikkal (death by starvation according to jain tradition) Trikkanamatilakam near Kodungallur was a centre of Jain influence.

- St.Thomas tradition and Syrian Christian copper plate of 849 CE show the formation of Christian settlements in Kerala.
- The mosque inscription from panthalayani Kollam, Muchunti (Calicut) Madayi(Kannur) and the Cheraman mosque at Kodungallur prove the spread of Islam in Kerala.
- The cultural contacts through trade created social cohesion among different creeds which led to the formation of a multi-cultural society

Perumals of Mahodayapuram (800 CE-1122 CE)

The Perumal kindom was the first monarchical power of Kerala. Makotai or Mahodayapuram (present day Kodungalloor) was the capital of the perumal. They are called as the later Cheras and their kingdom as second Chera kingdom. (9 th century). The King bears royal titles such as Rajasekhara, Kulasekhara, perumal and cheraman. The king had a council known as Nalu Tali. It consisted of the managers of four temple committees.

The four Talis were Meltali, Kizhtali, Nediyaathali and Chingapuram Tali. The royal representative was called Koyil Adhikarikal. The king had a militia called Ayiram (ten thousand).

Nadu and Nattudayavar

During this time, Nadus developed as a political unit. Perumal was the overlord of the nadus. Each nadu was under the control of a chief known as Nattudayavar or Nadu Valumavar. They controlled the land called Cherikkal. They maintained their own warrior groups called Nurruvar (hundreds such as Munnuttuvar and Arunnuravar. Below the nadus, there were number of semi-autonomous local bodies such as Nakara and

Ur or Grama.Ur was the basic agrarian unit consisting of cultivators and other occupational groups. The assemblies of the Brahmins were also known as Ur.Trade guilds constituted the Nagara.They managed the administration of the Nakara . They were exempted from taxes and dues and enjoyed many privileges. The most important merchant guild were Anchuvannam,Manigramam and Valanchiyar.

Kaccam

Legal code of the perumal period was called Kaccam.The major Kaccam was Mulikkalam Kaccam.It includes several punishments such as excommunication, expulsion from positions, confiscation of property and social and political ostracism.

Taxes and dues

The Perumal received annual dues called Attaikkol and Arantai from Brahmin Settlement. They also received protection tax called Rakshabhoga from villages or temples.

The post-Perumal period

Major changes during the period between 12 th and 18 th Centuries

- Agricultural production
- Multi-crop production continued
- Wetland paddy cultivation continued.
- Cultivation was extended to upland slopes and terraces, valley of the hillocks.
- Paddy was also imported from outside Kerala.
- Sugarcane ,Plantains etc.were cultivated

- Pepper, Cardamom and ginger were the major cash crop cultivated in gardens.
- Coconut was an important item of trade
- Arecanut were planted and timbers were collected from forests.

Local Trade

Kerala had trade contacts with north through land and Sea. Trade guilds of the early medieval period continued their trade Tamil Brahmins actively participated in the trade between Kerala and Tamilnadu.Horse was an important item of trade. Brisk trade connection was established between Arabs and Kerala. Goods such as rice, millets, vegetables, coconut, plantains, salt, and fish etc.were exchanged locally. There were daily markets and village markets. Ayanarcira was a local centre for exchange in the Valluvanad region. Barter was the most common form of exchange

Long distance trade

Spices from Kerala were exported to China and brought silks, ceramics, mercury, tin etc in return. Kerala became a transit point between China and Western countries. The Chinese traveller's accounts describe the port cities like Kollam, Kochi, and Kozhikode etc. The traveller's accounts also refers to the presence of Chinese ships, ceramics, coins, merchants and other trading groups like Jews and Muslims.

Swarupams

The post perumal period saw the growth of Naduvazhi swarupams.- Kolathunadu, Kozhikode, Kochi, Venadu. Swarupam was the autonomous region controlled by the powerful matrilineal joint families. Their political authority was

based on Kuru or Tavazhi. The eldest member of the matrilineal lineage became head of swarupam (kuruvazhcha or moopumura) There quarrels between the Tavazhis over the question of seniority (muppumura).Swarupam maintained army called Ayirathvar.pathinayirathavar,Patamala nair etc. Ariyittuvazhcha and Hiranyagarbha (coronation ceremonies), Abhishekanama (coronation titles) were important features of swarupam.

Sanketam

Sanketam was a quasi-autonomous territory consisting of several villages organized around a brahmanical temple. There were two kinds of Sanketam. One was instituted by land holder. Other was established by rulers. Many Sanketams were managed by an assembly of Brahmins called Yogam.

Growth of Land holding rights

The early medieval land holding right continued in the post perumal period. (Land holding rights over the Brahmasvam, Devaswam and cherikkal lands).New land holding rights such as Janmam, Verumpatam, Kanam, Kuzhikkanam etc.also emerged.

- Janmam:hereditary rights over the land
- Verumpattam: simple leases. Tenant cultivators were the lease holders.
- Kanam: land holding right obtained through mortgage.
- Kuzhikkanam: Landholding rights over garden land.

The landowner-tenant relation was based on the traditional customs and practices called Maryadai, Kizhmaryadai, Kizhizhakkam etc .

Agrarian relations

At the top of the caste hierarchy was the landlords. Below them were tenants (kudiyar). At the bottom of the caste hierarchy was actual labourer. (Adiyar or Aladiyar).The relation between these classes was regulated by the rigid caste rules. The lower classes were regarded as polluted (Asudham) Caste groups. Various officials such as Menon, Karyakkar, pillamar, Madampis, Sarvadhikaryakkar were associated with the landlords.

Warrior groups like Nayars, Kurup, and Nambiar etc.were also enjoyed higher status in the caste hierarchy. Some of the Izhavas were landholders but had no right over the land. They had to provide a share of produce known as melvaram, melodi, pattam etc.to the landlord. Occupational groups such as carpenters, masons, goldsmiths and other metal workers were enjoyed a higher status than Adiyar.Christians and Muslims acted as traders and involved in agriculture too .

Advent of Europeans

Portuguese was the first European power who came to Kerala. Vasco da Gama reached at Kappad near Calicut in 1498.The Portuguese ended the Arab supremacy in Malabar trade. They established trade monopoly in east India. The Dutch also reached at Kozhikode in 1604.They obtained trade monopoly by defeating the Portuguese. They established a settlement at Colachel in Kanyakumari.Marthanda Varma, the Travancore ruler defeated the Dutch in the battle of Colachel in 1741. The English under Captain Keeling came to Kerala. They established factories at Vizhinjam, Attingal, Anjengo and Tellichery.The French also obtained permission for trade at Mahe. Kerala became a battlefield between different European powers for commercial domination.

Kerala during the 18th century

Travancore

Marthanda Varma is considered as the founder of modern Travancore. He made land survey and settlement (Kandezhuthu) He initiated a programme of auditing temple accounts. He suppressed powerful feudatories like pillamar and confiscated their property. The lands were classified as Devaswam (temple land), Brahmaswam (Brahmin land) and Pandaravaka (state land). He established state monopoly on pepper, salt, tobacco trade. He dedicated Travancore state to the Sri.Padmanabha on 3 rd January 1750. He divided the state into administrative units called Mandapathumvathukkal under the Karyasthan. He prepared an annual budget called Pathivukanakku. He maintained a standing army.

Kochi

The reign of Sakthan Tampuran was an era of progress in the history of Kochi. The wealthy nobles were deprived of their property. Firstly, he made settlement based on the oral enquiries and personal conferences (kettezhuthu). Later, he inspected and measured the land and prepared settlements (kandezhuthu) He set up a centralized administration. The state was divided into units called Kovilakathum Vathukkal. The village under Pravarthikar was the lowest unit of administration. Temples were renovated and the Thrissur Pooram was instituted

Malabar

During the 18 th century, Malabar witnessed the invasion of Haider Ali and Tipu Sultan. The invasion brought about drastic

change in the land relations of Malabar. They introduced a revenue settlement in 1773. According to it revenue was collected directly from the tenants through officials. The Janmis lost domination and tenants got added dignity. Under Tipu, lands were assessed and collected taxes and dues from landholders and chiefs. Cultivation of cash crops was encouraged and made state monopoly. In order to improve transport facilities, he built roads in Malabar.

British colonial power

Malabar came under the British rule in **1792 (Srirangapattanam treaty)**. The British took over the rights of the chiefs of Malabar. They were given Malikhsans or pensions. The British reversed the revenue system and treated Janmi as the land owner. The tenants became tenant cultivator. Joint Commissioners were appointed for the collection of revenue. Travancore and Kochi remained princely states with limited autonomy. A British Resident was appointed for these states. Colonel John Munro was the first British Resident for Travancore and Kochi.

Theme 12.

KERALA: TOWARDS MODERNITY

Colonization in progress

By the beginning of the 19 th century, the British subjugated the three regions of Kerala-Malabar, Kochi and Travancore. With the Treaty of Srirangapattanam signed in 1792, Malabar came under British rule. By the treaty of 1791, the Kochi Raja became a vassal of the English and in 1800 Kochi was placed under the control of the Madras government. In 1805; British signed a subsidiary treaty with Travancore ruler. By this treaty Travancore lost its political Independence.

Development of colonial economy

Changes in land relations

The British transformed the revenue system of Malabar. The Nambudiri Brahmins were recognized as the owners of the land. The intermediary tenants (kanakkars) were placed between landlords and tenants. Both land lords and the kanakkars exploited the tenants. An elaborate administrative system was introduced to collect revenue. British officers were appointed for tax collection.

Development of new industries and investment of capital under the ownership of British, Plantation industries began in Kerala. The major plantation crops were tea, coffee, rubber and cardamom. Availability of land suited for the growth of plantations led to the development of plantation industry in Travancore area.

Free trade controlled by colonial capital was established. Numerous trade laws and regulations were introduced. The British invested their capital in the field of plantations. The development of plantation favoured non-local as well as local investors. Migrations began from Travancore to Malabar. This helped the expansion of commercial cultivation in Malabar.

The banks advanced credit to purchase land, extend trading and processing agricultural products. As a result of the expansion of commercial agriculture, Indigenous production declined. A number of agro-processing industries including coir were developed. These industries were export oriented and under European capital.

By the middle of the 1930s the state played an important role in the industrial development in Travancore and Kochi. The Government gave financial assistance to private initiatives to start new industries. The govt. invested in industrial sector and ensured marketing facilities. Infrastructural facilities like education, health, transport, banking etc. developed. For the development of trade, State implemented scheme for the development of Cochin harbour, building of roads, canal network etc.

The British also introduced railway in Kerala. The first railway line was commissioned on 12 th March 1861 from Beypore to Tirur.

Modernization through reforms

British government and the rulers of Kochi and Travancore introduced substantial changes and reforms in Kerala.

Travancore	Kochi	Malabar
Each land holder was given Pattayam	Subordinate courts, Huzur court were established	District, provincial courts were established
Slavery was abolished in 1812	Slavery was abolished (1845)	Spice plantation at Ancharakkandi
Established 5 district courts & 1 court of appeal	The Survey and settlement of land conducted	Municipalities were established
Devaswoms came under govt. control	Cochin Tenancy Act was passed	Teak plantation at Nilambur
Polntax, Uzhiyam, feudal levies were	Staff selection board	Weaving mills, tile and

abolished	was set up	factories were started
Factories, bridges, canals, post offices were built	Railway lines were constructed	Roads, railway lines canals were constructed

Spread of knowledge

- The Portuguese established printing in Kerala in 1577.
- The first printed book in Malayalam language was 'Samkshepavedartham' in 1772.
- German missionary, Arnos Pathiri, prepared the first lexicon and a grammar work in Malayalam.
- In 1846 Benjamin Bailey of Church Mission Society Published an English-Malayalam lexicon.
- The first authentic book in Malayalam grammar was prepared by Herman Gundert.
- He started two Malayalam news papers in 1847 called 'Rajyasamacharam' and 'Paschimodayam'.

Missionary Education.

- Missionary organizations like London Mission Society (LMS) and Church Mission Society (CMS) and Basel Evangelical Mission (BEM) etc. inaugurated the spread of modern education in Kerala.
- The London Mission Society's area of activity was largely Travancore. The Church Mission Society worked in Travancore and Cochin while the Basel Evangelical Mission was active in Malabar.

- Church Mission established a college and seminary Kottayam in 1813 under the leadership of Rev. Mead.
- The first school in Kochi was started at Mattanchery by Dawson in 1818
- Twinkle Tab, a Spanish missionary of the Salvation Army group established English schools in southern part of Travancore.
- In 1841 Rev. Habik set up an English school at Barnasseri in Kannur
- BEM established primary school at Kallayi near Kozhikode in 1848 and Thalasseri in 1856

State initiative

- In 1817 Gouri Parvathi Bhai, introduced free and compulsory education system in Travancore.
- In 1839, Swathi Thirunal, set up first English school at Ernakulum.
- In Malabar, Brennen school was started at Thalasseri in 1862 and it developed as a first grade college
- In 1866 the Victoria High school started in Palakkad and it became the Victoria College.
- Thiruvananthapuram Maharajas College (1866) and the Ernakulam Maharajas College (1875) University of Travancore (1937) which became the University of Kerala (1957) were also established.

Legal system

- Prior to the British period, the legal system was based on caste system.
- An important aspect of this system was Trial by Ordeal (Satyapareeksha)

- The caste of the offender determined trial as well as the nature of punishment.
- The British introduced concepts like Rule of Law and Equality before Law.
- A hierarchy of civil and criminal courts was established.
- The British combined the prevailing laws of the land into a uniform civil code.

Early resistance against colonialism

The Pazhassi Revolt

- Kerala varma pazhassi Raja was the leader of the Pazhassi revolt.
- The pazhassi revolt had two phases
- The first phase was from 1793-1797
- The British revenue policy was the cause of the first revolt
- Pazhassi supported the British against Tipu sultan.
- After the treaty of srirangapattanam, the British gave Veera Varma of Kurumbranad, the right of revenue collection.
- This infuriated Pazhassi and with the help of Mappilas, Nairs and the tribals, he gave a stiff resistance against the British forces.
- Finally the British forces withdrew from wayanad and compromised with Pazhassi.
- The second phase of the revolt began in 1800.
- The Kurichiyas and Kurumbas of wayanad had formed the militia of the Raja.
- Thomas Harvey Baber, the sub collector of Thalasseri led a native force of Kolkars against the Raja at Pulpalli.

- On the 30th November 1805 Pazhassi was killed at Mavilathodu in Wayanad

Velu Thampi and Paliath Achan

- In 1800 Col.Macaulay was appointed as the British Resident for Travancore and Kochi.
- In 1805 the British signed a treaty with the ruler of Travancore. By this treaty Travancore lost its political independence.
- The Resident began to interfere in the internal affairs of Travancore.
- The Resident demanded the payment of tribute.
- Resident cancelled the order of the Dalawa attaching the property of Mathu Tharakan who was a defaulter.
- This forced Dalawa to organize an armed revolt against the company.
- He entered into a secret deal with Paliath Achan, the chief minister of Kochi.
- He also sought French help from Mauritius
- The native armies attacked the camp of Macaulay at Kochi in December 1808.Macaulay escaped from Kochi.
- Velu Thampi came to Kundara and issued the famous Kundara Proclamation in January 1809.
- It made a call to the people to get their support.
- The British attacked Kochi and Paliath Achan was defeated.
- Ummini Thampi,the new Dalawa ordered to capture Velu Thampi.
- Velu Thampi took asylum in a house at Mannadi.
- He was surrounded by the forces of enemy.

- He committed suicide to avoid the disgrace of being captured alive.

Kurichya Revolt

- The Kurichyas and the Kurumbas were the tribals of wayanad.
- They were forced to pay the revenue in cash rather than in kind.
- The Kurichya revolt was started in 1812.
- Rama Namby was the leader of the rebels.
- The British captured him and suppressed the Kurichya revolt.

Mappila Revolts

- There were a series of violent disturbances occurred in south Malabar throughout the nineteenth century.
- These disturbances are known as Mappila outbreaks.
- William Logan was appointed to enquire into the agrarian problems of Malabar.
- He reported that these outbreaks were results of the agrarian discontent and poverty caused by the revenue policy of the British

The social reform movement during the 19th and 20th centuries

Society in Kerala was based on Caste system. Abuses and superstitions were existed in all castes. Social reform movements arose in order to eliminate such evils.

Vaikunda Swamikal

Movement Samatva Samajam

Publications Akhila Thiruttu, Arulnol

Reforms First to make mirror consecration (Kannadi Prathishta in South India.
His Dharmic belief system was known as path of the father (Aiyavazhi).
He stood for equality for all the people without any discrimination.

Sree Narayana Guru

Movement Sree Narayana Dharma Paripalana Yogam

Publications Atmopadesasatakam, Daivadesatakam, Darshanamala, Siva satakam, Navamanjari

Reforms Abolition of superstitions and caste system, western education, one caste one religion one god for man, aruvippuram consecration in 1888

Chattampi Swamikal

Publications Prachina Malayalam, Adibhasha, Vedadhikara Nirupanam

Reforms Opposed caste system, irrational practices, challenged Brahmin monopoly in Vedic scriptures

Ayyankali

Movement Sadhu Jana Paripalana Sangham

Reforms Stood for opening public roads, civic rights, education for lower castes, Organised Kallumala agitation

Vakkom Abdul Khader Maulavi

Movement Travancore Muslim Mahjana Sabha

Publications Swadeshabhimani, Al-Islam

Vagbhatananda

Movement	Atmavidya sangham
Publications	Abhinava Keralam, Atmavidya Kahalam
Reforms	Favored temple entry right of the lower castes, took interest in the economic progress of weaker sections, promoted rationalism, critical thinking
Reforms	Discard un-Islamic practices, advised western education

Mar Kuriakos Elias Chavara

Publications	Atmanutapam, Idayanadakangal, Dhyanasallapangal, Naalagamangal
Reforms	Established schools, orphanages, sanskrit school at Mannanam, Kottayam.

V.T Bhattathirippad

Publications	Adukkalayil ninnum Arangathekku
Reforms	Ridiculed the ill-treatment felt by the Nambudiri women, opposed dowry system, practice of young girls married off to old men

Struggle for a Democratic Society Shanar Agitation

- The Shanar Agitation was held in southern Travancore for the right of their woman to wear dress like that of the higher caste women.
- The converted shanar women to Christianity were permitted to cover their bodies with jackets.
- They began to appear in public, wearing jacket and scarf.
- A Royal proclamation was issued on July 26, 1859
- Abolished all restrictions in the matter of dress.

Vaikom satyagraha 1924-25

- The Vaikom Satyagraha was the first major struggle for the eradication of untouchability.
- The main leaders were T.K. Madhavan, Mannath Padmanabhan, C.V. Kunhiraman and K. Kelappan. The satyagraha demanded for granting of right of the untouchables to walk on
- The approach roads of Vaikom temple.
- The Savarna Jatha organized under Mannath Padmanabhan was one of the highlights of Vaikom Satya. The jatha came to the capital and submitted a memorandum demanding temple entry rights to the Avarnas.
- At last the Satyagraha ended in success by the intervention of Gandhi.
- The Govt. declared open all the roads to the temple.

Guruvayur satyagraha 1931-1932

- Guruvayur Satyagraha was a milestone in the history of social reform movement in Kerala.
- The satyagraha aimed at opening the Guruvayur temple to all Hindus.
- The Satyagraha began on 1st November 1931
- The prominent leaders were K. Kelappan, Mannath Padmanabhan, A.K. Gopalan, P. Krishna Pillai etc.
- K. Kelappan began an indefinite fast unto death in front of the temple.
- On Gandhiji's advice, the satyagraha was ended.
- A limited referendum was held in the Ponnani Taluk to ascertain public opinion on the issue of temple entry for the Avarnas.

- The majority of the people approved the proposal for temple entry
- The Guruvayur Satyagraha failed to achieve its immediate objective, namely temple entry for the Avarnas.

Temple entry proclamation

- The Temple Entry Proclamation issued by the ruler of Travancore on 12th November 1936 was the crowning achievements of the movement for temple entry to the Avarnas.
- It opened all the temples of the state to all Hindus irrespective of caste.
- The Proclamation is important as the first of its kind in India.
- Gandhiji hailed it as a 'miracle of modern times'
- It brought about a silent and bloodless revolution in Hindu society

Paliyam satyagraha

- The Paliyam Satyagraha took place in 1947 to March 1948.
- The satyagraha was organised to open paliyam road to all the Hindus.
- Cochin State Prajamandal, the Communist Party and SNDP Yogam joined together to organise a satyagraha.
- The satyagraha was launched by C. Kesavan.
- The temples of Kochi were thrown open to all the Hindus in 1948.
- The Avarnas got freedom to walk along the paliyam road.

National movement in Kerala

- The activities of Indian National Congress were comparatively weak in Kerala during early stage.
- A few Keralites like G.P Pillai and C. Sankaran Nair were active participants of the Congress movement.
- C. Sankaran Nair was the president of the Amaravati session of the congress in 1897.
- As Malabar was directly under the British, the national movement was stronger there than in the Princely states of Travancore and Kochi.

Year	Events
1920	Manjeri political Conference, non –cooperation and khilafat movements
1921	The first All Kerala Provincial conference at Ottappalam , president T.Prakasam Malabar Rebellion , Pookkottur incident, Wagon Tragedy
1927	Peoples movement for Responsible government in Travancore
1929	State People Conference in Travancore
1930	Salt Satyagraha led by K.Kelappan and Civil Disobedience Movement
1932	Nivarthana Agitation demanding right to vote to the Srimulam popular assembly
1936	Electricity Agitation in Trichur , Pattini Jatha of A.K Gopalan-Kannur to Madras
1938	Responsible Government in Travancore Pattom A Thanu Pillai as President
1941	Cochin State Praja Mandal –president V.R Krishnan Ezhuthachan

1942	Quit India Movement ,Kizhariyoor Bomb case
1946	Agitation for responsible government in Kochi under Praja Mandal
1948	Praja Mandal ministry in Kochi under E.Ikkanda Warriar as Prime minister

Popular Struggles

- An important feature of freedom movement in Kerala was the development of communist ideology.
- During the 1930's, the leftists of the congress, known as Congress Socialists gave leadership to the national movement.
- They organized peasants and workers.
- The peasants and workers of Malabar organized Anti-Repression Day on 15 September 1940
- The police action against the peasant conference held at Morazha in Kannur led to riots
- The peasants organized themselves under the communist party.
- There was an open fight between a local mob and the police at Kayyoor and a Police constable was killed on 28th March 1941.
- Four young peasants were arrested and hanged to death on 29th March 1943.
- The workers and Peasants of Punnapra and Vayalar organized themselves under the leadership of communist party.
- They held demonstrations and engaged in severe fighting against the police.
- In police firing that followed, about 150 persons were killed.

- The Punnapra-Vayalar provided a strong base for the communist movement in Kerala.

Malayali identity& Aikya Kerala movement

- The Malayalam language served as an important factor in the cultural integration of the people of Travancore, Kochi and Malabar.
- The roots of Malayali identity can be traced back to Leela thilakam, a grammar work of 14th century.
- It speaks about a single speech community of Malayalis.

Factors that fostered sub nationalist feeling

- 1.Spread of Modern education
- 2. Introduction of printing technology.
- 3. Establishment of vernacular news papers.
- 4.The Malayali Memorial
- 5.Spread of nationalist movement
- The Kerala Provincial congress Committee started functioning in 1921 on linguistic basis.
- The first All Kerala Provincial Conference held at Ottappalam in 1921.The representatives from Malabar, Travancore and Kochi attended this conference. It created a sense of Malayali identity in the minds of the people.
- The urge for sub national identity was reflected in works like "Onnekalkodi Malayalikal" written by E.M.S Namboothirippad.
- The famous Aikya Kerala conference was held at Thrissur in April 1947 under the Chairmanship of K.Kelappan.
- It passed a resolution, demanding the formation of Aikya Kerala.

- The merger of Travancore and Kochi and the formation of Tiru-Kochi on July 1, 1949 was an important step towards the realization of the Kerala state.
- The States Reorganization Commission under the Chairmanship of Syed Fazl Ali recommended the formation of Kerala state comprising Travancore, Kochi and Malabar.
- The new state of Kerala formally inaugurated on November 1, 1956.



